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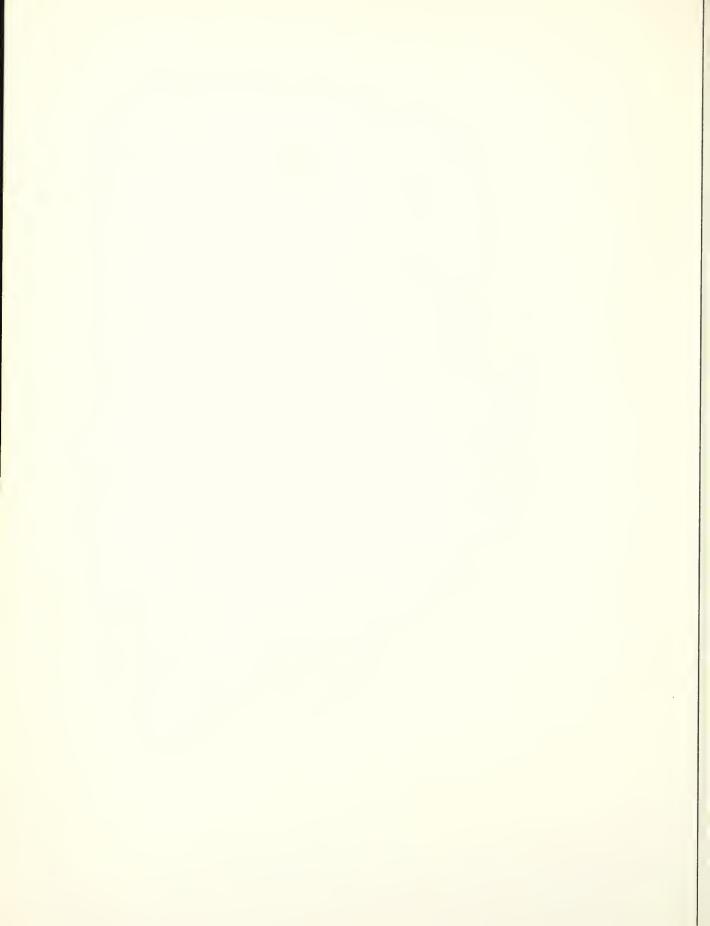


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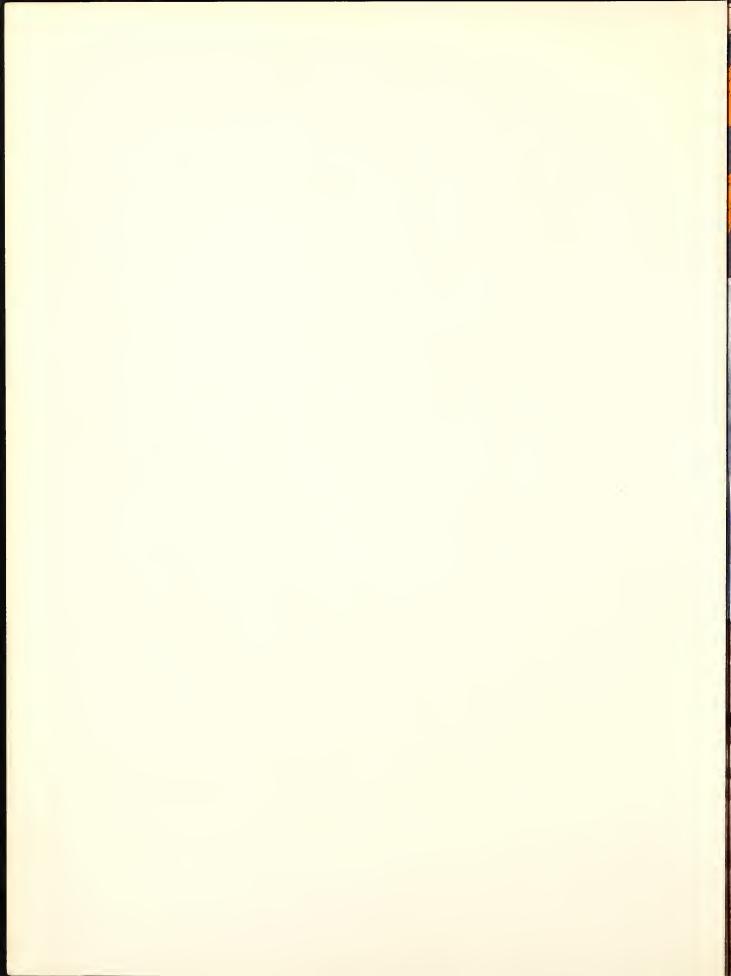
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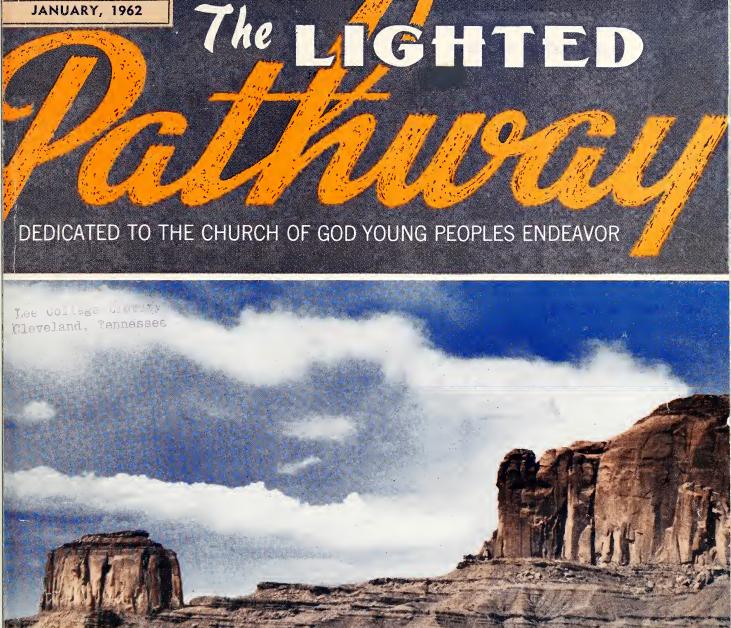
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YOUTH WANTS TO KNOW

By Avis Swiger

"In unity there is strength," or "In numbers there is safety" are expressions that are frequently used. They are true and worth-while in some instances, but in other circumstances they are very misleading. I am thinking of some of the practices among our youth that are becoming more general; and yet, they do not have the approval of our church or the governing body of our church. Yet, because many are doing these things the opinion is that that makes it right.

Two problems have recently been brought to my attention by letters from the field. I have written personal letters in answer to these inquiries, but I would like to call your attention to them, also; and maybe you can help us understand and solve them.

The first one deals with short hair as worn by our ladies. Our *Minutes* say, "That the bobbing of hair of our female members be discontinued—if after sufficient warning they disregard the advice given, they should be dealt with—." This has not been changed in our *Minutes* but is not being adhered to by many. The question is asked, "Why?" I don't have the answer, except, that I am convinced while it is a part of our teaching we are doing wrong to disregard it.

The second problem concerns our high school students, especially. Should the boys play football, the girls play in the band or cheer? If these things are permissable, then is it proper for all of the church youth to attend the games? Can the church program be worked out so as not to conflict with these activities? If it can't, your church will suffer for they will choose the games, once the way has been opened for them to go.

2 Corinthians 6:17 might help you to come to some conclusions for yourself concerning these questions. I consider these two problems as questionable things, things which you must decide for yourself. Much of your usefulness to God and the church in later years will be determined by what you decide now about "questionable things."

PEN PALS: .

Mr Russell Leon Coyne (21) Route No. 2 Pierce City, Missouri

Miss Patricia Ann Bixler (17) P. O. Box 177 Benton, Illinois

Miss Frances Sims (16) R.F.D. No. 4 Elizabethton, Tennessee

Miss Bernice Swafford Route No. 1 Birchwood, Tennessec

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W. Edward Hunt Box 213, Alsop Street Enfield, North Carolina Pvt. Leonard Carter (19) R.A. 14764008 Co. D 9th BN 1st Platoon Fort Jackson, S. C.

Frances Cutler (43) 745 Buchanan Drive, Apt. A Columbus, Ohio

Miss Dorothy Claunch (33) Iowa Street Cambria, Ililnois

Mrs. Opal Adkins (42) 808 South Moore Street West Frankfort, Illinois

onst. Mrs. N. C. Burke
2031/B, Pahelwan Building,
Ist Floor
Near Taraporwala Block,
Khanpur
Ahmedabad-1 (Gujarat
olina State) India
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The LIGHTED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

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E. C. Thamas Publisher

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LAMBERT

EDITORIAL

AGAIN

So often we hear a lament from others or feel it in our own heart. The unknown writer described it. "I wish that there were some wonderful place called the Land of Beginning Again, where all our mistakes and all our heartaches and all our poor, selfish griefs could be dropped like a shabby old coat at the door, and never be put on again." Because of this emotion, the New Year holds strange fascination for many of us. We see it as a new gift of time, clean and wholesome, unspoiled by fault or failure. It beckons us to try again. Stretching before us, it becomes an invitation to an adventure where unfulfilled dreams are to be pursued and perhaps realized. To a degree, it is, in miniature, an opportunity to live our life over again. Someone has illustrated it well with the following story. "He came to my desk with quivering lips, his lesson was done: 'Have you a new leaf for me, dear teacher? I have spoiled this one.' I took his leaf all soiled and blotted, and gave him a new one, all unspotted; and into his childish heart smiled: 'Do better now, my child.' "I went to the throne; the year was done: 'Have you a New Year for me, dear Father? I have spoiled this one.' He took my year all soiled and blotted, and gave me a New Year, all unspotted, and into my tired heart smiled: 'Do better now, my child.'" Emerging from the bosom of eternity, the New Year is a gift of God to be lived according to the volition of man. God expects us to do better with our opportunities now than we have done earlier. We know something of the difficulties to be encountered. We also know our personal capabilities better. By applying our best efforts toward success all of the time we can scarcely avoid achieving it. The New Year, then, is the time to try again. Greer Garson is credited with these words. "Let us resolve to be thankful for each hour of living and to remember that the destinies of the world are not entirely in the hands of the great leaders—political, religious, and military—great inventors, scientists and industrialists. History is shaped not only by great events, invasions, revolutions, treaties and statues, but by the cumulative, inevitable effect of the thought, work, and behaviour of each ordinary individual every ordinary day." You should realize, therefore, that the disposition you personally take toward life this next year will determine not only your own happiness but will affect that of others. While I am not an advocate of elaborate resolutions each year, I do feel one should adopt some basic rules of conduct. The list of resolutions fashioned by Jonathan Edwards would seem to offer an appropriate listing. He said: BY LEWIS J. WILLIS "Resolved to live with all my might while I do live. "Resolved, never to lose one moment of time, to improve it in the most profitable way I can. "Resolved, never to do anything which I should despise or think meanly of in another. "Resolved, never to do anything out of revenge. "Resolved, never to do anything which I should be afraid to do if it were the last hour of my life." If these principles become the rule for your life this New Year, you will be glad you have decided to make this a completely new effort toward happiness. Perhaps there is only one other word of advice. It is depicted in the words of the man at the gate of the New Year. He was

asked, "Give me a light that I may tread safely into the unknown," and he replied:
"Go out into the darkness and put your hand into the hand of God. That shall

be to you better than a light and safer than a known way."



TRUST & OBEY

PART ONE

Gross swung along the rural highway that fine Lord's Day morning, he could see his destination across the fields—the Cross Roads Church, set in a grove of great oaks and gleamingly attractive in its coat of fresh white paint. Cars were already parked on the big lot behind the building, and other vehicles were coming from several directions with their loads of folks who, like Dan, were bound for a place they had long since learned to love and revere.

To Dan Gross, the old church was much more than the place he had gone to Sunday school and church and accepted the Lord Jesus as his Saviour, when still young. It was where his beloved father had preached the gospel and labored so faithfully through the years, saving souls for the Master, ministering to the sick and sorrowing, helping the needy, presiding over church meetings, and doing all for his great love of the Lord. When not fully occupied for the Lord, he had tilled his farm to help provide a living for his family—until the Lord called him to the better land from which none return.

The passing of Jeremiah Gross had created a great void in the life of the community as well as the church, and the funeral had been largely attended. It was a sad hour for Dan and his sister Lydia who loved their father devotedly.

Now as he hurried to the church, Dan could see the still-fresh grave near the center of the cemetery. The sight brought tender stirrings of his spirit—and a renewal of the problem which for days had been causing mental and spiritual turmoil.

Alone on the highway, Dan slowed his pace and prayed aloud, "Oh, Lord, Thou knowest my heart's desire. I want to keep the faith with Dad! I want to help with Thy work in every way I can. But, Lord, isn't there some other way I can serve Thee now? Thou knowest how inadequate I am for this task! I don't see how, dear Lord, I can do it one more time! Lord, won't you please speak to Mr. Clemson just now and get me

out of this—mess?" The word had slipped out. Dan felt instantly regretful because it sounded irreverent. But it was expressive, and he hoped the Lord would understand. He uttered a rather hasty, "Amen" as a car approached from behind him. Dan turned—and momentarily forgot his troubles, the "mess" that lay ahead, and everything else excepting Sally Clemson's smile, as she stopped and called out:

"How about a lift, Dan? You're late now, young fellow!"

"Thanks a million, Sally!" he said, hopping into the snappy roadster. "But as for being late, I don't care if I never get—Oh, what am I saying? Well, thanks a lot for the lift. And how are you this fine morning?"

"Scrumptious!" laughed Sally, sending the car forward. "I mean—very well, thank you," she giggled. "This wonderful weather makes me feel like singing, shouting, or something like that. I suppose it's just so great to be alive."

"I'm glad you feel that way, Sally," Dan said, gloomily. "As for myself, I'm not certain I'll be glad in the place I'm going. Teaching those junior boys is something I just can't enjoy much. How I do wish Mr. Jennings would soon be well enough to take over!"

"Oh!" There was a lot of meaning in Sally's brief exclamation. She had a way of saying much with few words, as Dan had learned. Surprise, sympathy, and encouragement were all bound together in that little "Oh!" Later, as she carefully backed into a parking space, Sally added: "Look, Dan I know you're going to make a good teacher for those boys. Honestly, you are! Daddy keeps saying he's so thankful you're around. He declares you're doing just heaps better with them than anyone else he's ever tried. So there!"



"I'll be offering a little prayer for you this morning."

BY JONATHAN WEST

"Thanks, Sally, but I'm afraid your father—"

Sally stepped nimbly out of the car and shook a shapely finger at Dan. "You're not afraid, Dan Gross! Now get in there and pitch!" She came closer and lowered her voice. "Trust and obey—it's the only way to work for the Lord, Dan. And remember—I'll be offering a little prayer for you this morning."

With a wave she vanished into the primary department where she served as pianist and also taught a dozen lively little girls. Some girl that Sally Clemson!

WITH EVEN more turbulent emotions, Dan entered the church sanctuary and sat with his class. He was glad the boys were fairly well behaved during the opening exercises. Perhaps this was because the superintendent, Sally's father, was so interesting—just like his daughter, Dan decided with a small thrill.

Still dreading the ordeal, Dan led his boys to their classroom in the church basement. Actually. things hadn't gone too terribly on the past two Sundays—as he now had to admit. Perhaps it was only his inferiority complex. Maybe he only thought that he couldn't teach those boys. And it could be that pretty Sally was correct. So he wouldn't be afraid today. He'd go through with this. He was no quitter! And besides, there was the promise made to his dad, the evening he went home to be with Jesus.

The arrangement of the room troubled Dan. As many large rural churches, the classes were divided only by thick curtains, hung from rods overhead. Visibility was cut down, but noise wasn't. And some of the sounds coming from Class Eleven's section weren't too soothing!

The first Sunday, Dan had been

"new" to the boys. They had felt a bit strange, and seemingly were well-behaved. But they were busy sizing up the new teacher. Of course they knew who Dan Gross was—the preacher's boy. But he had been away to school. And as yet they hadn't decided just how far they could safely go.

But those boys had a "record" which they didn't intend to have broken. They were fond of Mr. Jennings and wanted him back. In the meantime, "making it lively" for substitute teachers, and keeping record of how many substitutes they could wear out, had become an interesting pastime. To date, their batting average was high. This fellow Dan Gross was the first one, actually, who had stayed on longer than two Sundays. And now it was high time for him to be benched. They'd just have to put their system to work!

Plenty of diverting noise was their chief weapon. But Dan determined not to pay attention to that; he merely raised his strong voice. And he had carefully prepared his lesson. He had a message and hoped the boys might get it, if he could make them pay attention.

It was tough going. Several times Dan nearly ran out of material, and a riot threatened. But at long last came the welcome sound of the bell.

With a sigh, Dan dropped into the pew with his mother and Lydia. He felt discouraged. Teaching wasn't going well. Those boys, particularly Ted and Jim, were determined to make things hard. He'd have to check with the hospital and see when Mr. Jennings would be returning.

Dan's pessimistic reflections evaporated the moment the choir filed into their places back of the pulpit. Sally, leading the sopranos, sat in the front row. Dan's heart gave a little flip-flop. How lovely she was . . . and how well she sang since returning from her second year in college! Next winter, Dan decided, he'd try to squeeze some vocal lessons into his program; perhaps he could join the Choir, too. And take Sally home from rehearsal each week.

Sally's words recurred: "I'll be offering a little prayer for you." Wonderful. He had a feeling God would hear pretty Sally's prayers. Why, then, should he feel so discouraged? Perhaps he hadn't given God a chance to answer!

The sermon was interesting. But Dan kept thinking mostly about his job and how to make good. He must do it! For Dad's sake—and Sally's sake. And for God most of all. God wanted him to do it, evidently; otherwise, he'd not be in this situation. Well, he'd try—hard.

DISTURBING news reached Dan two days later, however. It came via Sally Clemson's young brother Sam. Sam was watching cattle along Crystal Creek, when he hailed Dan as the latter chugged up a field road on the big tractor on his way to the North Forty.

Dan climbed down from the tractor and flung himself on the grass with Sam. "How's tricks?" he greeted. "How's everything at your house?" He wanted to ask, "How's Sally?"

Sam's brown eyes sparkled with mischief. "Sis is O.K." He chewed a blade of grass carelessly. "So's Mom. But Dad's worried. That old Miss Sharpson is always complainin' 'bout something."

Dan sat up suddenly. As he realized, Miss Sharpson taught intermediate girls in the classroom next to his own. "What's wrong, Sam?"

Sam hesitated. "If you promise not to go tell Sis, I'll give you the

(Continued on page 24)



Devaney

By Mona Gay

HRISTMAS WAS OVER. The gay holiday season was just a memory now, as I tried to get the tree down. While salvaging the ornaments and various decorations to store them in the attic for use another holy season, there was time for searching meditation upon this bright new year.

The beautiful Christmas carols still rang in my ears as I worked away at my job of dismanteling the tree. "Hark the herald angels sing, glory to the newborn King..." I heard myself singing aloud. Then for a moment I paused speaking the words that had been haunting me all morning, "What if He had not come?"

I thought of a statement made by Henry Roger: "I would not care to live in a world where Christ had not lived." How dark this world would be; what a weary place in which to live if Christ had not come!

Again, I thought of a book that I had read, entitled, *The Eclipse of Faith*, which Henry Roger had written. In it he imagined that a mighty hand had destroyed every trace of the influence of Jesus as one would take an eraser and wipe out the writings on a blackboard.

With this in mind, he took down his law books and found sentences deleted, paragraphs gone, and entire chapters blank. Much alarmed, he turned his mind to the histories of art, and in his imagination, visited the great art galleries. Where masterpieces had been, such as Sistine Madonna, by Raphael; Ecco Homo, by Guido Reni; Prodigal Son, by Rembrandt; and thousands of others, there was nothing but empty frames, because Jesus had not come to inspire these master artists.

With his heart crushed and his soul despairing, the writer turned to literature and the books containing the great poems of Dante, Milton, Tennyson, Wadsworth, and Browning were nothing but blank pages with only numbers at the top of each page.

HAVING LOVED architecture for a long time, his thoughts flew to St. Peter of Rome, to Milan, to Cologne, and to Westminster Abbey, and behold, nothing remained but great cellars. For when the cross went, the cathedrals fashioned in the form of cross perished, too.

Realizing that if Christ had not come all the best and noblest in our civilization would never have been, he buried his face in his hands and cried out, "I would not care to live in a world where Christ had not lived."

Musing upon these thoughts caused that beautiful old Christmas carol, loved by all to begin ringing in my ears until I felt I must sing it aloud: "Silent Night, Holy Night." Oh, what would this world have been without that "Silent Night, Holy Night" of those nearly two thousand years ago?

We take many things in life for granted, and often fail to see what blessings Christ has bestowed upon us. Blessings we would not have, if Christ had not come.

Life, with all its greatest joys and pleasures missing and its greatest ideals and aspirations never known, would have become an intolerable burden, if Christ had not lived in this world.

But praise be to Him, He has come and left the New Testament, which contains a message for every heart. To the sinner He says, "Come unto me, . . . and I will give you rest." To the doubter He says, "Christ is able to do exceeding abundantly above all that you can ask or think." To the sick, the poor, and the needy, He says: "Let not your heart be troubled, ye believe in God, believe also in me."

Christ has come! And He has brought light into a dark world for you and for me.

THE NEW YEAR

which the Lord hath made; we will rejoice and be glad in it."

F. W. Boreham was once conducting an anniversary service in a Surrey village and was entertained by the widow of a former minister. He was given the room she usually occupied. In the morning when he pulled up the blind he found cut into the window pane these words: "This is the day." He asked his hostess its meaning and she told how in her younger days she

THE OUTREACH OF HOPE INTO THE FUTURE

1962

By Kay Boyle

HAPPY NEW YEAR." It does have a pleasant sound. The year feels so fresh and fine that we rush into it like schoolboys—after a spell of holidays—and expect so much of it, magnetized somehow by the idea of beginning anew.

We speak of the "New Year's Day" as if it were peculiarly new. Of course every day on which the sun rises is new, and fresh, and beautiful. God's love is "new every morning." Any day, you can make a fresh start with the Saviour. This is the good news that we need to spread far and wide among our friends.

In Psalm 118:24 occur these words: "This is the day

was a great worrier, afraid of what would happen on the morrow. One day she was particularly upset and reading her Bible she came to Psalm 118:24, "This is the day which the Lord hath made; we will rejoice and be glad in it." She found that it applied to any and every day, so she cut it into the glass that she might never forget it.

WE MAY NOT be so credulous concerning the new year as we were in youth, but we should not grow so skeptical that our hearts fail to throb a little faster at the salutation, "A Happy New Year."

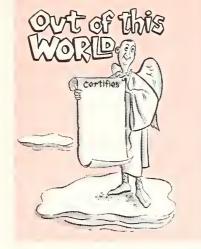
For praise be to God, along with this new year we shall have, as always, the outreach of hope into the future. This hope acts as a mental anchor to pull us toward our longed-for goals. 1962 will not be a new year because of what it brings to us, but it may be a new year because of what we bring to it.

After taking stock—honest stock—it is then time to lay out the strategy for the coming days. In a prayerful spirit, and with an eager desire to know and to do the will of God, we should determine, without taking in too much territory, the general principles upon which we intend to conduct our lives in this new year.

Like Paul, may we forget the things which are behind and press forward; like David, may we lift up our eyes unto the hills from whence cometh our help: like Moses, choose rather to suffer than to enjoy the pleasures of sin for a season; like Enoch, walk in daily fellowship with our heavenly Father; like Abraham, trust implicitly in our God; like Daniel, commune with our God at all times; like Job, be patient; like Caleb and Joshua, refuse to be discouraged because of superior numbers; like Gideon, advance even though our friends be few; like Isaiah, consecrate ourself to do God's work; like Andrew, strive to lead our brother to Christ; like John, lean upon the bosom of the Master, and imbibe of His Spirit; and like Stephen, manifest a forgiving spirit toward all who might seek our hurt. Such is the spirit needed now for this new year.

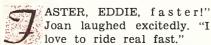
"A HAPPY NEW YEAR!" How pleasant it sounds. May it carry with it a prayer for all mankind that this will be a year of grace and mercy, a year of trusting in God for all of our needs, and, above all else, a year of service for the Master.

A HAPPY NEW YEAR TO ALL!



Are You a Menace to Drivers?

By Eino H. Johnson



Eddie glanced at the speedometer. "I can't, Joan. My dad said not to drive over fifty, and I'm doing fifty now."

"Oh, don't be such a spoil-sport," Joan retorted petulantly. "I thought we were out to have some fun." She stared sulkily out of the side window of the automobile.

Eddie glanced quickly at her, then spoke placatingly:

"Aw, Joan, don't be like that. I promised my dad I'd drive carefully. Besides, it isn't Christian to show-off."

For a moment Joan held herself rigid. Then she moved close to Eddie. Teasingly she pinched the lobe of his ear. The gesture startled Eddie, and he involuntarily jerked his head aside. As he did so, the car swerved over the center line.

Joan screamed shrilly.

Eddie saw a huge truck coming toward him, and he fought frantically to swing the car out of its path. An instant later the truck shot past them, missing the car by a few scant inches.

"Whee-ew," Eddie murmured shakily. "That was close!"

There was a roadside picnic area a short distance down the highway, and Eddie drove to it and parked. A wall of silence built up between Joan and himself, and for several minutes neither of them broke it. Finally Eddie looked at Joan. She was trembling uncontrollably.

"It's all right now, Joan," Eddie comforted. "We're safe, and we can thank God for it."

Joan reacted hysterically.

"All right?" she sobbed. "You almost got me killed, and you say it's all right. Well, I'll never take a ride with you again. You don't even know how to drive!"

Eddie was taken back. He stared at her, feeling hurt and indignant. "Now wait a minute, Joan. You're partly to blame too, you know. It's riders like you who cause drivers to have accidents."

"So now it's the passengers who cause automobile accidents!"

"Sometimes it is," Eddie told her.
"They're at least partly to blame
for many of the accidents that
happen."

EDDIE WAS right, of course. Irresponsible drivers cause many automobile accidents, and irresponsible passengers also contribute to many of these accidents. If these passengers would become more safety-conscious while entrusting their lives to the driver of an automobile, the appalling number of traffic accidents that occur each year would be greatly reduced.

The National Safety Council cites speed as one of the chief causes for traffic accidents among teenagers. True, not all teen-aged drivers drive too fast. But because many of them do, and because of the risks involved in excessive speeding, most insurance companies have found it necessary to boost their prices on car insurance for teen-aged drivers. In other words, the irresponsible show-offs have made driving more expensive for themselves and all other teenagers.

As a Christian passenger in an

automobile, you can do much to promote safe driving. When necessary, remind the driver that your safety is largely dependent on the manner in which he drives, and if he has any respect for you and God he will drive carefully. If you are a girl riding with a boy, don't sit too close to him, for doing so will hamper his freedom of movement in driving.

When a group of friends want you to go riding with them, refuse to go if there are more than one or two passengers in the front seat. Crowding too many passengers into a car beside the driver will limit the scope of the driver's visibility and will seriously reduce his freedom of movement. This, in turn, will dangerously restrict his ability to cope with a difficult traffic situation should one suddenly confront him.

Recently, the daughter of my neighbor was hurt in a one-car accident while riding with a boyfriend. God spared her and the boy serious injury, but they did require several days of painful hospitalization.

"They got to arguing because Nancy told her boy-friend to stop driving like a show-off," the neighbor explained. "Jerry became angry and began speeding to frighten her. That's why he failed to negotiate that curve and ended up in the ditch."

Nancy learned the hard way that it isn't safe to argue with somebody who is driving a car. She may have won the argument, but could have lost her life, for an angry driver is usually a reckless and dangerous one. Nancy should have had an understanding with Jerry before she ever went riding with him.

If the driver of a car you are riding in wants to race with another driver, don't let him do it. Tell him there are race tracks for autoracing, and that highways are no place for such sport.

Never ride with a driver who is too sleepy. And, needless to say, no intelligent person will ride with a driver who has indulged in liquor.

Don't be afraid that you will be

(Continued on page 22)

You and Exams Can Be on Better Terms

By Grace V. Watkins

HEN EXAMS are just around the corner, do you go into mental and emotional tailspins? Would you like to change all that, to learn secrets for being cool, calm, and collected when exams are approaching, also while writing exams? Then this is for you.

First off, let's talk about the "beforehand" of exams. As our friends the psychologists remind us, the emotional set with which a person approaches a situation makes a big difference in performance. Do you tell yourself for days before an exam that it's going to be simply horrible, that you will probably make a mess of the exam, that you're going to feel terrified, and that the teacher is a mean old tyrant?

If you do, wouldn't it be smart to change, to use that energy in constructive ways? Here are some suggestions: make a memo of what exams can do to help you. Try to feel really happy about the benefits of exams. Yes, yes, you say, the old bromide about "thorough review." There are lots of other benefits: list ways exam experiences can help you for later life: winning the fear-and-dread battle with exams can help you win larger victories later. Learning to be calm, to stem the tide can be a way of witnessing for your Christian faith. Now see if you can think up two other benefits.

If you've been thinking of the teacher as a spiteful ogre, ponder this: teachers don't like exams any more than students do. Hours spent making out questions, time spent giving exams, hours required for checking and grading, recording grades, etc. See? You and the teacher are on the same side of the fence.

After you get your paper back, wouldn't it be smart to ask your teacher to help you size up your weak spots? Nine teachers out of ten want to help students in every

way they can. (It's probably nearer ninety-nine out of one hundred.) Teachers want to help their students learn, grow, and prepare for a happier, richer, more fruitful life.

DID YOU KNOW that many teachers pore over exam results and improve courses for the next year on the basis of what they find out? Maybe your performance on the exam will help your teacher help someone else.

What are the smart ways to prepare ahead of time, so exams won't seem as rough? One secret is to take short reviews as you go along. If chapter six is a "toughie," mark it with red; then every few days take a quick review of that chapter. Or each time you study, before you do a new assignment, go into a brief survey of one hard chapter in review. As you move along through the course, notice what points the teacher stresses and make memos on those.

"How to study" would rate a whole book. But, in general, "A" students recommend studying alone (though getting tips from top students now and then is fine); studying in a quiet place, studying when you are well rested; alternating periods of study with a few minutes of fresh air and exercise.

Most school libraries have pamphlets or books on studying, reviewing, preparing for exams, and etc. Your teachers or your school librarian will help you obtain these.

Review is an awful bore! Of course it is if you tell yourself this as you begin. But expect it to be interesting, and it will be. Takegood care of your eyes, study with a good light, and help keep those mental cylinders working briskly. You will need plenty of sleep and good food. Good posture is another "pepper upper."

And, while you're reviewing, use the times of pause and relaxation for saying a short prayer, or quoting Bible verses such as "I can do all things through Christ which strengtheneth me" or "The Lord is the strength of my life."

THE DAY OF the exam? Well, the Janes and Jims who go to Room 204 well rested and well fortified with a good meal, who get there a few minutes early, have an edge over those who dash in madly, with a background of five hours sleep the night before, and a snack of one candy bar plus one coke in the immediate past.

Checking to be sure you have any needed supplies is another contribution to your peace of mind.

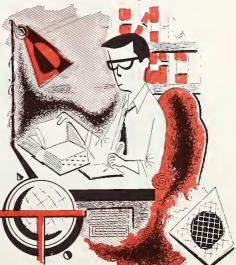
The questions are handed out. You turn the sheet over. What next? Relaxing for a few seconds, helps. Tell yourself, "I am perfectly calm." Then pray something like this, "Lord, thank You that I'm calm, that I'm going to do a good job, that there's nothing to fear, that You're right here with me every minute."

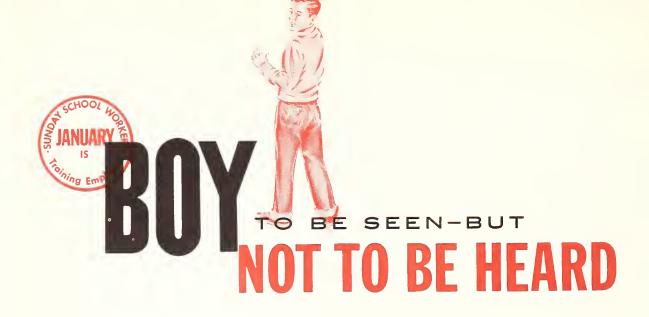
So to the questions. If the exam is an objective one (true-false, multiple-choice, etc.) start in reading instructions carefully, be sure you understand exactly what to do, then begin marking.

If the exam calls for essay questions, it's smart to take a long-range view—go through the questions, estimate your time, plan accordingly.

Work steadily! Of course, But not frantically. Some girls and fel-

(Continued on page 21)





By Mrs. Brady Dennis

NEW DAY had dawned. It was a beautiful, warm, Sunday morning. Time had come for Johnnie to arise and get ready for Sunday School. The task of making sure that he was ready and on time was not a hard one, for he loved Sunday School.

All went well through the Sunday School session and the students learned many truths from the Word of God.

Morning worship was about to begin. Johnnie was told that there was not to be any commotion for it would soon be time for preaching. Furthermore, little boys were to be seen and not heard at church. Johnnie tried his best to be quiet and listen to what the preacher was saying, but it was over his head. In spite of the fact that Johnnie could not get anything out of the church service, he was required each Sunday morning to take his place beside the family and be just as attentive as if he were a grown-up.

As Johnnie grew a little older, his love for Sunday School began to wane, because he knew that after Sunday School came that dreaded "be still" hour. He made up his mind that some day this "church going" would stop. This had been brought about all because little Johnnie was compelled to attend a service, each Sunday morning, year in and year out, that was meaningless to him.

How many churches have lost Johnnies and Marys because they did not provide a children's church service on Sunday morning—a church service designed for Johnnies and Marys, one that they felt was their very own, where the leader, the song director, the pianist, the auditorium, the chairs, and even the songbooks belonged to them.

Recently, I was deeply moved when I read a letter from a lovely Christian mother who was quite concerned about her ten-year-old son. She wrote: "I am praying that in this revival Cecil will understand. He wants to join the Church, but I want him to know

what it is all about before he joins. He says that he has been to the altar and that he has prayed for God to forgive him, and that he prays every night. I don't want to hold him back, but I want him to be ready when he joins. Is there a book or literature that he could read? We don't have Children's Church, and the preachers never have any time for the children—never a story or a song—all grown-up talk; and still they expect them to be enlightened by what the adults sometimes find hard to grasp."

Is our Church indebted to our boys and girls who will be in charge of our Church in the future? If they are so sadly neglected and lacking training in their youth, how are they to carry on the affairs of the Church tomorrow?

Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." The word *train* means to form by instruction, discipline, drill, etc.; to educate; to teach so as to be fitted, qualified, proficient; to make prepared for a test. Should expresses obligation. However, if the Church does not provide a regular Sunday children's service, that which we call Children's Church, I fear that there may be some souls required at someone's hands.

"When we meet the Lover of boys and girls, Who died to save them from sin, Will we hear Him ask as mother did, 'Are all the children in?'"

Being responsible for Children's Church is a hard, trying job, but with its burdens come a lot of joys when one can see boys and girls won to the Lord Jesus. It is in Children's Church that they can be taught the meaning of church membership as well as the other fundamental teachings of the Church.

It is obvious that if a Children's Church is provided for our boys and girls, they will be trained in the way that they should go; and we will save our future teen-agers for Christ and the Church. OOD MORNING, Mother," said Lois, going into the kitchen. "I'm glad it is raining today. I can help you make cookies. Then I want to paste some pictures I have been collecting in the scrapbook Aunt Mary gave me on my birthday."

"I'll be glad to have you help me make cookies," Mother said. "I am glad you want to learn to cook."

After the cookies were baked and put away, Lois asked: "May I have the stack of old magazines on the back porch?"

"Of course you may have them," Mother answered, "But what are you going to do with old magazines?"

"I need a few more pictures for my scrapbook," Lois explained. "All the pictures must be about Sunday School. I am calling it my 'Sunday School Scrapbook.'"

"Tell me more about why you are making such a scrapbook," Mother asked.

"I want to show Jean and Joe, the twins of the people who moved into the house two blocks below on this street, that Sunday School is wonderful."

"Jean and Joe are nice to play with, but they are strange, too. They don't go to Sunday School, and when I asked them to go to ours, they said: 'We don't care for Sunday School. It isn't any fun.' So I am making a scrapbook, showing all the things we do at our Sunday School. It will prove that we do have good times—the best kind of fun—as we learn that Jesus loves us and wants us to be kind and loving to everyone."

JANUARY '62

CHILDREN'S PAGE

teacher gave them at Easter, and showed a picture of children in the park, picnicking. The primary department often had picnics in the summer.

On the last page was a group of children. She told them they were listening to the teacher tell about boys and girls in Africa, Japan and other countries. That was the time all of them had brought some money to help build churches in other countries.

When they had seen all the pictures, Lois gave each twin a Sunday School paper to read.

"Sunday School sounds like a lot of fun," Jean said.
"I think I will like it."

"I am sure I would like to go," agreed Joe.

"I'll come for you next Sunday," Lois promised. "We'll be ready and waiting for you," Jean told her.

Lois skipped all the way home. It was fun making the book, and she was glad that Jean and Joe would go with her to Sunday School.

THE SUNDAY SCHOOL

"That is a good idea," Mother agreed. "I hope they will decide to go to our Sunday School."

Lois ran for scissors and paste, so she could make her book.

THAT AFTERNOON the rain stopped, and Lois took her Sunday School scrapbook to show Jean and Joe.

First, she showed them the picture of a large church, and told them it was like the one she attended.

Then she showed them the picture of children singing, and told them how her primary department enjoyed singing songs about Jesus. She sang a verse of the song, "Jesus Loves Me."

"That's a pretty song," Jean said, "Sing it again, and I'll try to sing it with you."

As Lois sang Jean and Joe both joined her, and they insisted on singing it again.

Next was a picture of many kinds of fruit, a pretty cake, and a plump chicken, ready for the oven. She told them of the Thanksgiving basket her department filled for a poor family.

On the next page was a Christmas tree with children sitting around waiting for presents. That, she told them, was the tree her department had, by themselves Christmas.

Then she told them of the Easter egg hunt their



By Julia R. Davis



The Smallest Church in the World



By Katherine Bevis

T WAS ONE OF those beautiful spring mornings. My husband and I were making our first trip through the State of Massachusetts. As we drove along route 62, drinking in the beauty all about us, our attention was attracted to a little edifice built in a setting of stately trees.

At first we wondered just what this tiny building was doing out on this country road at Hudson, Massachusetts. This was a road extensively traveled, but a spot where tourists rarely ever stopped, unless they happened to spot this tiny building, which proved to be a chapel. Then curiosity would delay their journey.

Above the door of this building we read these words:

UNION CHURCH FOR ALL FAITHS Rev. L. W. West Pastor

SMALLEST CHURCH IN THE WORLD NEVER LOCKED

Feeling the last two words on this sign, an invitation to enter, we did so, and inside we found the pastor, Rev. West.

AFTER GREETING us, he was more than gracious in giving us the history of this tiny church.

Rev. West is a retired Baptist minister. He was lonely in the declining years of his life, so he decided to build this church among the beautiful trees and at a place on the highway where before, tourists had more than exceeded the speed limit on their way. We were told that more than five thousand people had stopped, entered, and registered-people from almost every state in the Union, including our two latest additions, plus many foreign lands. This church measures only five feet wide, eleven feet long, and fourteen feet high, from threshold to steeple tip.

It was in 1954, that Reverend West began to build this church with funds received from close friends and relatives who knew about his longing to do this.

Neighbors helped him with the labor, keeping the cost of building it within his means.

Services are held there on special occasions, and many marriage ceremonies have been performed inside this tiny sanctuary.

The children pick dandelions from the nearby fields and other wild flowers blooming in the early spring and in the summer to decorate this little church.

Rev. West sees that there is always a good supply of literature and tracts of all faiths for the visitors to take along with them.

No collections whatsoever are taken up, but as one enters he can see hanging on the wall a small box and if he so desires may make a freewill offering. This offering is used to always keep the church lighted and to keep it in repair. Its door of welcome is always open inviting wayfarers in for a moment of prayer and meditation.

The smallest church in the world, built by a lonely retired minister, who loves God and humanity so much, that even his retirement years could not pull him away from the work, so close to his heart.



HERES NO NEED to deny that at times I was bitter. But who knows what would have happened if the affliction had not come—I might not have obeyed the call to the ministry." This is the answer that Richard Johnson gives after sixteen years of walking on crutches. In the number that reaches thousands, Richard and all the others wait for a cure which may come any time. His is an unusual expression of happiness.

It all started back in 1945 when Richard was ten years old. Earlier in the year he had dedicated his life to Christ. His was the new life. Filled with activities in the Sunday School and church, Dick's life took on new interest which continued until August 15th of the same year when his world became smaller. Smaller? Or larger? Decide for yourself. Howbeit, that was the day that Richard came down with polio, and a day that was to mark a new beginning—a beginning that has not yet ended.

1945 was a year of happenings. World War II was in its tempestuous deluge. The world was uncertain. The strongest of men began to fear. Doctors were engulfed in a multitude of complications. Diseases were beginning to appear as the result of half a decade of war. Polio was unconquered and was reaching additional thousands

each year. And what would the end be? This was the question millions were asking themselves.

AND THIS was the question that a ten-year-old boy was asking himself as he traveled with his parents toward Jackson, Mississippi, where he spent thirteen months battling for his legs. Some better, he then checked in at the Crippled Childrens Hospital in Memphis, Tennessee. Here he was to spend twenty-four long months, a time also that was to mark a new era in his life—an era of decision.

"I had to face the facts. The handicap had to be reckoned with. It wasn't easy but it had to be done. Through the most depressing years of my life, in my teens, I received the strength and courage that I needed by attending Sunday School and church. I really believe that all things work for good to those who accept Christ. And if it had not been for things happening as they have, I might not have listened long enough to hear the call to the ministry."

Whatever the past, Richard is a busy minister now. Laziness is not in his vocabulary. He is enrolled with a full schedule at Memphis State University, works five evenings a week, and pastors a church of forty-five members eighty miles

from his home. When visiting for his church he makes as high as ten calls a day. "It depends on how long I talk," he says. "Sometimes I stay a quarter of a day at some homes, as country folks just don't like the 'in and out calls.'" Is that all? No! There is time to help paint the church building, to help repair the roof, and occasionally, social activities. At times a picnic is crowded in with his mother and father and little sister.

Asked if a handicap hinders church work, "No, I can do just as good a job—just takes a bit longer."

About his hope for the future—
"Who knows what the future holds.
I have come more and more to
trust in God. If He desires me to
be healed He can do it. After all,
I couldn't even walk at all for
over a year. Look at me now! There
may come a time soon by the help
of God and medical science that
I may be able to lay these crutches
aside."

Such is the brilliance of courage and faith. It has lifted the weak and mastered its arch enemy. And wherever the person of Richard Johnson has gone—college campus, church, in the hospital, on the street, or in the country, he has exemplified the inner life to an external conscious world. Such is the testimony of sixteen years on wood.

By Dr. Clate A. Risley

Executive Secretory
National Sunday School Association



OU NEED NOT make plans for your Sunday School. Khrushchev already has plans for your Sunday School. All you need to do is to sit idly by deploring the situation and say, "Isn't it awful."

There is no law compelling you to be active; there is no dictator telling you that you must take your place in the ranks or if you don't you will be sent to Siberia. Khrushchev hasn't promised to bury you—just your children.

Whether we make decisions or not is entirely up to us. But if we do not make some wise decisions and plan at the same time to activate them, some decisions will be made for us. Some of those decisions we will not like.

I'm aware, as you are, of the grave situation we face in the world today, but if I did not have hope I would not be here today and neither would you. I believe the Sunday School is one of the brightest spots in our dark old world. For times like these . . .the Sunday School is a great hope. Not the hope of a converted world, but the hope of a revival that may enable God to use us to change some spectators into participators.

It is hardly accurate to say Sunday School is the answer to anything, for there are many Sunday Schools that do not have any answer. I am sure one of the reasons we are here is to discover what kind of Sunday Schools have the answer.

That, Sunday School has done much for America cannot be denied. I believe the greatest difference between Europe and America today is the Sunday School.

One great reason there is such hope in the right kind of a Sunday School is because rightly conducted, Sunday School makes missionaries and evangelists out of your Sunday School teachers and workers and

makes Sunday School teachers and workers out of your pupils. That is a cycle you can't beat.

Actually, today, we face one of the greatest paradoxes of history. During the last 10-15 years we have had the greatest resurgence of interest in religion in modern times, the greatest increase in church membership, increase in Sunday School attendance and at the same time the greatest increase in crime. immorality, irresponsibility, and general degeneration. Some writers would almost make you think it was the same people involved in both. Granted that much which may border on religious revival has been superficial, at the same time I believe we are marching rapidly toward the conflict of the ages and that every day men and women are deciding whose side they will be on-God's or Satan's.

Satan recognizes, that the right kind of a Sunday School is his deadliest enemy, and I believe Satan recognizes, perhaps much better than we do, the potential there is in Sunday School and in such an organization as the National Sunday School Association.

In an age where atheism and secularism conspire to dilute the Christian faith, what can the Sunday School do? Does the Sunday School have an answer?

Yes, we have an answer, but we have not always given that answer in such a way that things—the right things—happen.

MAY I SUGGEST some things that we must do if we are to make our answer clear? We must insist upon the Sunday School becoming a school. This almost sounds ridiculous, but it strikes at the very heart of our problem, and the more one thinks about it the more one is amazed that the Sunday School has done as much as it has.

Survey our school a moment:

How many teachers do you have? How many of them have had Teacher Training? (Compare with public schools)

How many hours of instruction does the average Sunday School pupil get annually?

What kind of facilities and equipment do you have? (Compared with public schools)

Fortunately the Holy Spirit is not limited to rooms and equipment, but He can use rooms and equipment.

The first step in making the Sunday School a *school* is the reinforcement and revitalization of its teaching role. We must have good administrators, but at the heart of any school is its teachers.

The primary purpose of a school is to teach and the Sunday School is no exception. Of course we must reach to teach and we must evangelize, but evangelism must be followed with proper Christian education or new converts flounder and fail

It is the primary purpose of the Sunday School to teach the Bible. When the Bible is properly taught and understood, lives are changed. If we are to build tomorrow's Sunday Schools we must face realistically our weaknesses and begin a program of improvement to strengthen the quality of our schools

Our National Sunday School Association has set a goal of 80 million in Sunday School by 1970. This is a great goal, but it must become more than a goal. To emphasize 80 million and even to reach 80 million without emphasizing quality is to build an institution with neither purpose nor power.

Effective teaching is at the heart of all the church is trying to do.

We erect a church building We promote visitation

We publish literature

All for the teaching and preach-

NDAY SCHOOLS

ing of the Word.

How can we put this quality into our program?

- 1. Teach how to teach
- 2. Teach what to teach, but that is not enough
 - 3. Teach how to live

Unless we can turn *content* of lesson material into *conduct of life*, we have failed.

We cannot teach how to live apart from the *teaching* of the Bible regarding the power and work of the Holy Spirit in the lives of the Christians.

Pastors will very wisely give themselves in training teachers

- 1. In Bible knowledge, and
- 2. In teaching methods.

Although God does occasionally allow the ignorant to confound the wise, He has never placed His approval upon the man or woman unwilling to train or be trained

Content and conduct:

- 1. Paul wrote to Timothy
- 2. Study give attendance to reading
- 3. Be strong in the grace in Christ Jesus.

What better outline for a Teacher Training course. Every teacher should be willing to be trained or he is unworthy of being a teacher.

Let's be honest. The people in our Sunday Schools face a desperate world. Stock answers no longer satisfy. New Christians often flounder before the onslaught of unbelievers because they are unable to answer them. Why? Because they are not equipped with a knowledge of the Scripture and its revelance to life.

THE SUNDAY School is the logical place to anticipate the questions the pupil confronts in his daily life. It is the business of the Sunday School and church to establish its people in the facts and significance of the Bible, so they can defend the truth and refute error.

The indifference or inability of the Sunday School to enter this area of warfare is to isolate the Christian faith from daily life and by default surrender the claims Christ makes to the enemy.

Our pupils want to know:

How does Christianity help?

How does Christian faith relate to the complex challenges of society?

Does the Sunday School offer Scriptural guidance for personal, social thought and action.

We must relate Sunday to Monday.

I was interested in what J. Edgar Hoover said about preaching. Preaching isn't exactly the same as teaching, but it is related.

Mr. Hoover says:

"I have said many times that too many ministers preach at a level which is beyond the comprehension of many adults... when they should get to a plain downto-earth level. We need more preachers to preach sermons that are understood by all people. I see no reason why sermons about the Bible cannot be presented in a vitalized manner. We need more fire in religion."

Whether it is preaching or teaching, how can we be sure we are understood? How can we present material in a vitalized manner?

Perhaps I can answer it this way:

- 1. Teach with the *interests* and *needs* of the learner in mind. The *interested* teacher is the interesting teacher.
- 2. Say what you have to say about the Word of the living God in modern understandable language, especially if you are teaching young people.
- 3. Apply the lesson to life situations.
- 4. Pray for the power of the Holy Spirit upon your teaching. It is the Holy Spirit that convicts of sin, righteousness and judgment.

Our ability to build tomorrows' Sunday Schools depends upon our ability to share the truths of the Bible and relate these truths to 1961.

What is our objective?
To see people come to Christ in a conversion experience.

(That is our answer to a life of crime. That is our answer to juvenile delinquency.) But it will only become and remain an answer as the converted one matures in the likeness of Christ.

What are we going to do about it?

What do you want to do about it? You can go back home and continue to do just like you have been doing. You can stand on the sidelines and wring your hands, exclaiming, "Isn't it terrible!"

If I didn't think something could be done I wouldn't be here. Apathy is the greatest enemy the church has today.

Joshua was commanded to go up and possess the land. I believe God is saying to His church today, "Go, possess the land."

Three out of four are not in anybody's Sunday School. Can we reach them? The greatest magnet on earth to pull these carnal, indifferent, worldly people to Christ and His church is the changed lives of the people already in the church.

WHERE DOES NSSA fit into the picture?

I will not dwell upon this very interesting subject. For one thing, NSSA sponsors Sunday School conventions. God has seemingly been pleased almost from the beginning of the Sunday School movement to bless in a very special way the Sunday School convention ide a where people came together to be inspired, informed, and instructed returning home to do a different kind of a job.

Yesterday I met two men, They both told me the same story. It was ten years ago, they said, they attended their first National Sunday School convention here in Detroit — (Metropolitan Methodist). It was there they said their Sunday School conversion took place. These men were on the Sunday School committee of their denomination, and their entire denomination is different today because

these two men attended in 1951 a (Continued on page 22)

ARE YOU SOLD ON IT?



BY MONT HURST

When you save a child, you save a life and a soul.

E ARE ALL familiar with the phrase, "Are you sold on it?" which is applied so often in the realm of business. It is a short, concise sentence which is to inquire, "Do you really believe in it to the point of being very definitely obsessed?" Sunday School teachers may very well ask themselves this question. Are you sold on teaching or does your work stem from a sense of mere obligation without any thought of the more important ideas of touching, saving or strengthening souls?

There is no more vitally-important service than teaching a Sunday School class. This is especially true in teaching the children. What

a great opportunity and, at the same time, great responsibility this is to instill Christ and His program into fallow young hearts. It was Stephen H. Tyng, Jr. who said: "Learn to teach the children to look at this world as a beautiful symbol of Jesus; everything, Jesus; Christ, all; Christ, in all. So shall you educate the imaginations of the children to receive, and their memories to retain and to use, that Christian truth; and you yourself shall be lifted up, as on angel's wings, to see with John things which are unspeakable, but which the sanctified imagination realizes." To teach from the heart is to teach one's very soul!

IF YOU ARE truly sold on teaching the children, you will enjoy a much closer fellowship with Christ because you will be always searching out the more simple truths to teach. In doing so, your own feelings about the simple love of Jesus and absolute truths of the gospel will become innate segments of your daily thoughts. You will seek to interest others in teaching the children.

You cannot convert the little ones, but God can do so through the power of His Spirit working in and through you as the channel. It will amaze and thrill you upon pausing to meditate on the fact that this power is yours to impart to those under your care and instruction. If you are sold on teaching the children, you will enjoy a satisfaction that nothing else can match. You can win a dozen children where you would be scarcely able to win one adult. Most sound conversions occur in childhood or stem from early teaching by Spirit-filled persons.

If you are sold on teaching the children, you will possess a sound backlog of enthusiasm that will carry you through any hindrances or problems you may encounter. Someone has said that enthusiasm is the element of success in everything. It is the light that leads men on and the strength that lifts him up in the great struggles of all pursuits. It helps to take the difficulty out of endurance. It will make your teaching duties genuine thrills of a pleasant accomplishment. Your power and influence with the children must be born of determination mingled with enthusiasm and the resolve to impart the love of Christ and His program. If you're sold on your opportunity you will look forward with joy to the coming of class time each Sunday!

ERHAPS YOU ARE a Sunday School teacher, or a teacher of a Bible class. In years past you have been a student. As you think of your former teachers, certain impressions remain indelibly stamped on your memory. Now as a teacher, what impressions will you leave on pupils sitting under your teaching?

Today we have marvelous church buildings, and classrooms furnished with modern equipment for our pupils. What kind of teachers

do we provide?

There are certain types of teachers with which we are familiar. First, there are teachers who cause resentment and antagonism. Their manner of teaching, their attitude toward others, or their general bearing creates the wrong impression on the pupil. Do you recall such a teacher? Does your remembrance of that person raise a spirit of bitterness within you?

Then there are teachers who are remembered with honor and gratitude. Sympathetic and understanding, they knew our problems and helped us solve them. Instead of being domineering and overbearing, they walked by our side as they tried to understand our side of the problem. Though years have passed, we still thank God for those teachers.

Next there are teachers who are forgotten, having left no impression whatever. They are gone and forgotten, as though they had not existed.

This is true in both secular and religious schools. It will be true of us as Christian teachers. We shall be classified and remembered as belonging to a certain type. Folks will shake their heads in remembrance of us. Perhaps they will thank God for the privilege of sitting under our teaching. We sincerely hope we shall not be forgotten entirely.

The writer recalls two teachers of seminary days. One was called "the friend of students." The other was dubbed "taskmaster." What was the underlying factor of this class distinction? Individual personality. One was warm, sympathetic, constructive; the other cold, harsh, criticial.

The Christian teacher should have a warmth and glow of personality that will range the years and live in human hearts. Christian teaching requires an exalted personality, for the teacher and the truth taught must be inseparable. We should leave the impression that the teacher and the truth taught are molded in the same pattern.

WHEN JESUS ascended. He left work for His followers. We must reveal the plan of redemption to men. That message must pass through the medium of living personality. What happens when that message passes through us? It will take its tone and quality from us, just as sunlight through a window. If the glass is clear, we get the unchanged light. If the window is tinted, the rays are seen in colored form. The rays are unchanged, but the glass changes the impression.

When God's truth passes our lips, the result is likened to the rays of light. Our lives should be such that God's truth reaches others unchanged. Perhaps something happens to the truth while passing through us because our lives and the truth fail to correspond. God's truth is unchanged, but unless we conform to it, we change the impression.

Life responds to life. Truth never reaches the pupil disembodied or detached. The teacher is the living epistle, the one who gives tone and quality to the teaching. If we would place ideals in the lives of others, those ideals must first be in our lives. Abstract truths and general theories get us nowhere. Words and precepts cannot take the place of Christian character. When we have the latter, words and maxims have effect. We become the living embodiment of the truth we endeavor to present to others. If we teach the gospel of Jesus Christ, we first must live it.

Christian personality is not attained instantly. It grows, just as we grow mentally and physically. We were sinners, then sinners saved by grace, babes in Christ, Our spiritual life began to grow, our Christian personality began to develop. Now we had different thoughts, and formed different habits. We began to live in the presence of Jesus Christ instead of the atmosphere of the devil.

We must feed the mind and body if we would grow. Our spiritual life will grow when we feed upon that which is essential to growth. We must live constantly in the presence of Jesus Christ. Our pupils must see this if our words would have effect.

The Psalmist said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." If this is true of us, then our acts will correspond to our words.

If we would live before our pupils so they may see Jesus in us, we must start with our meditations. If our minds are filled to overflowing with thought of Jesus Christ, and out of the heart are the issues of life, then our words will convey this truth to others, and our manner of life will prove that we are living what we teach.

When the years have passed, and we live only in the memory of our pupils, how will they think of us? Forgotten because of no message? Remembered in bitterness of spirit? Remembered because of the truth we taught? We are making the mold in which we shall be cast. We have the answer in the making.

THE

"CHRISTIAN TEACHER"

By L. L. Wightman

The fifteen year old artist pictured here is *Lighted Pathway's* sixtleth artist to be featured on this page. She is from Meadow, South Dakota and attends school at Lemmon

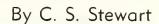


SYLVIA MARIE OGDAHL

High. Sylvia has been interested in art most of her life and has recently shown special interest in portraiture and fashion design. She has won second and third place with her work at the South Dakota State Fairs, first place in a U.T.M. poster contest and placed first on Christmas decoration for the city of Lemmon, South Dakota, 1961. She hopes to enter commercial art as a business.











This is aur class af 6 and 7 year alds This is our class of 8 ta 10 year olds

CHILDREN'S CHURCH

IN BROOKLYN, MARYLAND



This is a brief history of our Children's Church. In 1956, we started our first service for children under the guidance of Burton Hubbard and Louise Schumacker. who had child-guidance education. Our first meeting consisted of about 10 children. As time passed our class grew until we found it necessary to divide and create three classes. In 1958, Mr. Kuykendall, his wife, Mrs. Kuykendall, and Miss Schumacker took over this department, and after a rearrangement we came up with our present program.

Class No. 1 consists of children between the ages of four and five, supervised by Mrs. Kuykendall and Mrs. Jacobs. Class No. 2 is for ages six and seven taught by Mrs. Hurd and Mrs. Mason. Class No. 3 is from eight to nine in age and is under the guidance of Mrs. Simmonds. Class No. 4, under the supervision of Miss Schumacker, is for ages ten and eleven.

Children have accepted the teaching and handwork graciously and, through the combined efforts of Mr. Kuykendall and his staff of teachers, we have one of the most outstanding groups of young people to be found in any church. At the present, we have between 100 and 120 regular students who receive christian education on their age level. We have lost very few, if any, to the other churches, as our children seem anxious to get to their class each Sunday.

The financial program has been very successful. From July, 1959, to July, 1960, they raised \$112 for foreign missions. Also, an additional \$20 was raised for our missionary, the Reverend Luke Summers. In the past two years the amount raised has been over \$250.

Pete Kuykendoll Department Superintendent

This is our closs of 3 to 5 year olds

This is aur closs of 11 to 13 year olds

Deportment Supervisor and stoff

TRAINING IS IMPORTANT IN 1962

By Cecil B. Knight

"A Workers' Training Course is to the Sunday School what a revival is to the church."

TRAINING

I once asked a doctor how many years he attended school in training for the medical profession. His answer was ten years. In order to minister to the physical needs of man, a medical student must train in all the techniques and knowledge of the medical field.

The spiritual needs of man are important too. Those who would minister to the spiritual needs of man must train for the task. The teaching of God's Word must be done by hands that are "trained" in the skills and "touched" with the anointing of the Holy Spirit. This is a day of specialization, a time of training.

The National Sunday School and Youth Department has responded to the challenge and answered the need for a training program in the Sunday Schools and Y.P.E.'s of the Church of God. Perhaps the most outstanding factor in the growth of the Sunday School in the Church has been the Workers' Training Course Program. "A Workers' Training Course is to the Sunday School in the Church has been the Workers' Training Course is to the Sunday School in the Sunday School in the Church has been the Workers' Training Course is to the Sunday School and Youth Department of the Sunday Sch

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day School what a revival is to the Church."

NEW WORKERS' TRAINING COURSE SERIES

For the past six years the Workers' Training Course Program dealt with subjects in the methods field. The six courses, which were offered, were in the general course (100) series. This year the Workers' Training Course introduces the Bible course (200) series. There will be five training courses in this division.

All Sunday School staff members are required to take this series of study courses to qualify for the Master Christian Service Training Diploma. A certificate will be awarded for the completion of each course, and a diploma will be awarded at the completion of all five courses in the Bible series.

"THE BIBLE: BOOK OF BOOKS"

—NEW TRAINING COURSE FOR
1962

The National Sunday School and Youth Department is proud to present its 1962 study course book, *The Bible: Book of Books*, by Charles W. Conn. In times like these no greater text could have been used or no better writer could have been selected to author the book.

This study course will inspire you. It will instill within your heart a "new love" for God's Word. It will stimulate you to study the Bible and use it daily "as a lamp unto your feet and a light unto your path."

The Bible: Book of Books is a study course for Sunday School staff members and teachers, all Y.P.E. workers and laymen. In fact, every Christian should study this book

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YOU AND EXAMS CAN BE ON BETTER TERMS

(Continued from page 9)

lows pretend they are all alone in a quiet green spot, no one else within miles. Halfway through the exam they pause for a long moment; then, after a sentence or two of prayer, they do the second half of the work.

When you've finished? Then is the time for that eagle-eyed check to be sure directions have been followed, that all questions required have been answered, that all points in each question were taken care of.

That's it! The paper's turned in. You leave the room, take a big breath, whisper a prayer: "Thank You, Lord. That wasn't bad at all. I feel I did a good job."

Exams seem different? Fine! Why not share with others some of your discoveries so that they, too, can leave the fear-and-trembling era and change as you've changed? What a way to witness for Jesus Christ!

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PEN PALS

(Continued from page 2)

George A. Brown (62 Widower) USVA Center Thomasville, Georgia

Miss Lucille Wood (18) Route No. 1, Box 246 Batesville, Arkansas

Mrs. Clara Mae Hall (52 Widow) 303 Reece Street Rome, Georgia

Miss Rosie Hoops (21) Tiptop, Virginia

Miss Cleone Baker (31) P. O. Box 221 Weatherford, Texas Miss Dorothy Jean Swafford (16) Route No. 1 Batesville, Arkansas

Miss Shirley Daughtery (17) Route 1, Box 270 Ocilla, Georgia

Mrs. Iva Starling (62, Widow) 742 Street, Hague Avenue Cclumbus 4, Ohio

Miss Janice Hoops (18) Tiptop, Virginia

Miss Gay Price 1824 Arlington Avenue Torrance, California Miss Frances Sanders (Age 14) Route 2, Box 304 Coker, Alabama

Miss Mary Jane Harper (15) 6353 150th Ave., N. Clearwater, Florida

Miss Betty Buchanan (16) 305 West 6th Street Siler City, North Carolina

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1961 Virginia Youth Camp Huge Success

By Paul J. Eure

Virginia Youth Camps of 1961 are now history! For the first time since Virginia began having youth camps, the juniors and seniors were divided; and during the two weeks of camp this summer, there was an attendance—including campers and workers—of 365.

Rev. Herbert Walker, Jr., was the night speaker in both camps, and he did a superb job. All of the young people seemed to love, enjoy and respond to him and his wife. Brother Walker also taught during both camps while Sister Walker served as our lifeguard for the girls.

Each day began with cabin cleanup, callisthenics, breakfast at 8, devotions and classes at 9. There was Bible study, music and handicraft for the girls while the boys were engaged in the atheletic program which consisted of ball, horseshoes, badminton, swimming, etc. The next day the program would rotate; and while the boys were in classes, the girls were enjoying sports. This truly was the best organized and most well-planned camp that we have enjoyed.

Every evening the speaker was at his best, and the Holy Ghost permeated the congregation with His Presence, the result being that 62 were converted, 38 were sanctified, 44 were baptized with the Holy Ghost, 42 were baptized in water and 27 were added to the church.

The afternoon of the last day of camp was dedicated to a talent show with campers participating and putting on the program. The talent show is always a highlight of the camp and enjoyed by all. Next, everyone went to the pool for the baptizing of the converts and then to the field for sack races, broad jumps and the ballgame of the week. After the evening service, a party was planned for the campers; and during senior week, a film, "Goal to God," was shown.

We do thank God for these two wonderful weeks and we give Him all the praise for the spiritual results. We realize that it was the efforts and labors of the workers, counsellors and others that made the camp the success it was.

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BUILDING TOMORROW'S SUNDAY SCHOOL

(Continued from page 15)

National Sunday School Convention in Detroit.

God has brought NSSA into existence for such an hour as this. Satan doesn't like NSSA. Every year of NSSA history has been struggle and heartache. There have been times this last year when many of us thought Detroit might be the last convention.

Detroit has been a focal point these past months. Again and again in the office the answer has been, "after Detroit." Again and again in our board meeting the answer has been "after Detroit."

Recently when meeting with Mr. J. Edgar Hoover, he gave us a copy of a special report he had prepared for a sub-committee of Congress. In this report Mr. Hoover stated:

"Many judges who handle juvenile cases have made the observation that the great bulk of the delinguents who appear before them are not regular attendants at Sunday School. I have often cited the situation of one juvenile court judge who, over a period of eight years, had some 8,000 boys and girls under 17 years of age brought before him for violating the law. Of these 8,000 delinquent children, only 42 regularly attended Sunday School. Even more striking was his finding that none of these children has a mother or father who attended Sunday School or church regularly. I think that these figures clearly show that youths who regularly attend Sunday School do not become involved in juvenile criminal violations."

The Communist Party of the United States held its 17th Na-

CHURCH OWNED

tional Convention in New York City, December 10-13, 1959. (Listen) The Party emerged from that convention as an aggressive, hard working organization which will faithfully follow the concepts of Marxism-Leninism in its day-to-day operations.

It eliminated all factionalism and solidified Party groups. The program calls for:

- 1. Expanding its membership and
- 2. Extending its influence into every field of activity in this country.

I'm praying that history may record that it was in Detroit, 1961, that evangelicals met and unified -expanding-extending activity into every part of this country.

(This message was given at the 16th National Sunday School Convention, Detroit, Michigan.)

ARE YOU A MENACE TO DRIVERS?

(Continued from page 8)

unpopular if you insist on carefully driving. Actually, the friends worth cultivating will admire you for your mature, Christian attitude. Those who are unworthy will reveal their true selves so that you can avoid riding with them in the future.

Let your words and actions reveal that you admire and respect Christian drivers, and most drivers will drive carefully so as to win your approval. This is a simple and very effective way in which to save lives, including your own.



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TRUST AND OBEY
(Continued from page 5)

low-down, Dan. She told Dad your kids make too much noise." Sam chuckled. "They sure must-a had fun on Sunday! But you're a dandy teacher, Dan. I wish you were my teacher. We kids are glad you

have to talk so loud—'cause then we can listen too."

"Thanks," said Dan unhappily.
"Glad you like it, Sam. But I'm sure
Miss Sharpson doesn't like our
noise, and I can't keep those boys
quiet."

Sam leaped to his feet yelling, "Hi, you, Brindle, get back there! Gotta chase that old cow, Dan. S'long, be seeing' you. I'm rootin' for you!" He ran after the cow, then paused to shout, "Sis is rootin' for you too!"

Dan climbed back up on the tractor, groaning aloud. "I guess Miss Sharpson has a legitimate complaint. It must be annoying to have nine boys and a loud-voiced, no-account teacher shouting next door. I'll have to get some advice on this thing—quickly!"

After work that evening Dan went to see Pastor Harrison who had come to take his dad's place. The minister listened patiently. "I'd quit, Mr. Harrison," Dan finished, "but I can't. Before Dad died, I promised I'd do my share of the Lord's work and never refuse when asked to serve. This is the first job I've had since his death, and I can't fail. But I do need advice—desperately."

The pastor gave a few words of encouragement, prayed with Dan, then promised to drop in for a little visit next Lord's Day morning. "I'm fond of junior-age boys," he added.

Dan studied his lesson as much as time would permit. But Saturday night found him not quite prepared. He stayed at home and studied, instead of following the urge to ask Sally for a date. He wanted to make certain he had something worth teaching the boys—just in case they'd let him teach the next day.

THE MINISTER's visit surprised the juniors. He had never visited them before. His "newness"

silenced them. They pretended to give attention while Dan did his best with the lesson.

He had prepared a good illustration, a story of some length. The boys were so much interested to know how it would end that they didn't notice the pastor's quiet withdrawal. Miss Sharpson, next door, felt that her call on Superintendent Clemson had done some good. Those boys were much more quiet today.

Mr. Harrison waited for Dan after service. "I noticed that two of your boys are natural leaders," he said. "Ted and Sam. I suspect they are ringleaders in this trouble, too. Now, if you can find a way to put their leadership to good use—"

Dan nodded. "I'll try, Pastor. Thank you."

"Make them 'assistants' in some manner. It may help."

Dan went home feeling better. Sally's prayers were probably helping after all. His hope rose. Thursday evening he hurried to the Clemson farm to return a tool he had borrowed. Sam followed him and Mr. Clemson around. When he got Dan alone he confided, "Ted and Jim and some other kids are fixin' to make a fuss Sunday morning. Ted told me himself. I bawled him out good, but he just laughed. Said they want Mr. Jennings back and won't have anyone else for teacher. Not for more than two Sundays anyway. They want you to quit, see?"

"They want me to quit, do they?"
"Yes, but you won't let 'em scare
you off, will you, Dan?" Sam was
very earnest. "'cause Sis says you
won't ever quit!"

"Not until Mr. Jennings returns," Dan said firmly. And as he hurried down the lane, he heard Sally's clear, rich soprano in the distance:

"Trust and obey,

For there's no other way, To be happy in Jesus,

But to trust and obey. . ."

Dan paused and listened reverently until the song ended. "I'm sure it's the only way," he muttered. "And I hope Sally is still praying for me."

(Concluded next month)

Y.P.E STATISTICS

(Continued from page 27)

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75 to 99		
San Pabio, California		99
Dwarf, Kentucky		99
Oxford, Ohio		99
Carolina		99
Bridgeport, Alabama		98
Manchester, Kentucky		98
Anderson (Osborne Avenue), South		00
Mapie Hoijow, Tennessee		98
Sophia, West Virginia		98
Whittier, North Carolina		97
McMinnville, Tennessee		97
Haines City, Fiorida		96
Miami (North), Fiorida		96
St. Petersburg (North), Florida		96 96
St. Pauis, North Carolina		96
Kenosha, Wisconsin Corona California		96 95
Fort Pierce, Fiorida		95
Albany (East), Georgia		95
Jesup, Georgia		95
Baton Rouge, Louisiana		95
East Durham, North Carolina		95
Woodruff, South Carolina		95
Zion, Georgia Canada		94
Rhodeii, West Virginia		94
Fairborn, Ohio		93
Memphis (Park Avenue), Tennessee		93
Princeton, West Virginia		93
Sylvania, Georgia		92
Amarillo (West). Texas		92 92
Zion Ridge, Aiabama		91
Birmingham (Pike Avenue), Alabama Willow Run Michigan		91 91
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Greenwood (South) South Carolina		91
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Spiritual Results Among Our Yout October 31, 1961 Saved Sanctified Filied with Holy Ghost Added to the Church	5,859 2,789 1,781 1,248
Spiritual Results Among Our Yout October 31, 1961 Saved	5,859 2,789 1,781 1,248 17,768 8,377 6,491 4,579

June 30, 1961 47 The South Carolina State Office has advised us that the Anderson (McDuffie Street), South Carolina, Church of God should have been listed as having an average weekly attendance of 105 in Y.P.E. for the month of September. The Anderson (Osborne Avenue), South Carolina, Church of God should have been listed as having an average weekly attendance of 65 in Y.P.E.

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Sunday School and Youth Work Statistics

By CECIL B. KNIGHT, National Sunday School and Youth Director

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October 1961

OCTOBEL 1301	
Average Weekly Attendance	
500 and Over	
Greenville (Tremont Avenue), South Carollna	
Carolina	81
Middletown (Clayton), Ohlo	652
Wilmington, North Carolina	512
	200
400-499	
Griffln, Georgia	495
Cleveland (North), Tennessee	492
Griffin, Georgia Cleveland (North), Tennessee Hamilton (7th and Chestnut), Ohio Kannapolis (Elm Street), North	483
Carolina (Emi Street), North	465
Jacksonville (Springfield), Florida	45
Clncinnati (12th and Elm), Ohio	442
Dayton (East Fourth), Ohio	418
Carolina (Springfield), Florida (Cheinnati (12th and Elm), Ohio Dayton (East Fourth), Ohio Detroit (Tabernacle), Michigan	400
300-399 Chattanooga (North), Tennessee Anderson (McDuffle), South Carolina Erwin, North Carolina Lakeland (Lake Wire), Florida Rock Hill, South Carolina Tampa (Buffalo Avenue), Florida Biltmore, North Carolina Flint (West), Michigan Whitwell, Tennessee South Gastonia, North Carolina Alabama City, Alabama Cleveland (South), Tennessee Orlando (Orange Avenue), Florida Fairborn, Ohlo Buford, Georgia Lenolr City, Tennessee Monroe (4th Street), Michigan Anderson (Osborne Avenue), South Carolina East Laurinburg, North Carolina Chattanooga (East), Tennessee Van Dyke, Michigan Dayton (Oakridge Drive), Ohlo	
Chattanooga (North), Tennessee	390
Anderson (McDuille), South Carolina	350
Lakeland (Lake Wire) Florida	350
Rock Hill, South Carolina	348
Tampa (Buffalo Avenue), Florida	340
Biltmore, North Carolina	34
Whitwell Tennessee	338
South Gastonia. North Carolina	333
Alabama City, Alabama	33
Cleveland (South), Tennessee	330
Orlando (Orange Avenue), Florida	32
Ruford Georgia	311
Lenolr City, Tennessee	315
Monroe (4th Street), Mlchigan	312
Anderson (Osborne Avenue), South	01/
Fact Lourinburg North Carolina	310
Chattanooga (East). Tennessee	30
Van Dyke, Michigan	304
Dayton (Oakridge Drive), Ohlo	303
200-299	
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Dillon, South Carolina	299 293
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Dillon, South Carolina West Gastonia, North Carolina Tampa (Sulphur Springs), Florida Avondale Estates, Georgia Columbia, South Carolina Sumiton Alabama	29: 29: 29: 28: 28: 27:
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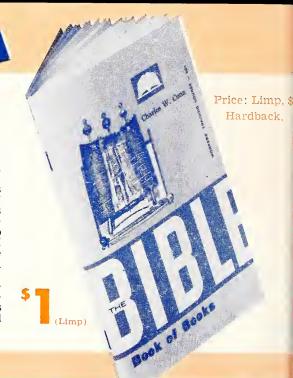
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Christiansburg, Virginia 139 Pasco, Washington 139	DEPARTMENT ATTENDANCE Total Monthly Attendance for September	Statesville, North Carolina 141
Kimberly, Alabama 138	Greenville (Tremont), South Carolina 8,281	West Liberty, Kentucky 140
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Abingdon, Virginia 137 Charleston, West Virginia 137 Crumbley Chapel, Alabama 136	TEN STATES HIGHEST IN HOME DEPARTMENTS	Dayton, Tennessee 124 Eloise Florida 123
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Albany (East), Georgia 134 Boonsboro, Maryland 134	Oklahoma 15	Williamsburg, Pennsylvania 116 Detroit Tabernacle, Michigan 115
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Carolina 134	Branch Sunday Schools organized	Wilmington (Fourth Street), North
Maiden, North Carolina 134 North Ridgeville, Ohio 134	since June 30, 1961 29 New Sunday Schools organized	Carolina 114 Hazard, Kentucky 113
Hugo, Oklahoma 134	since June 30, 1961 41	Greenville, Tennessee
Everett, Pennsylvania 134	Total Sunday Schools organized	Bartow, Florida 112
Memphis (Mississippi Boulevard), Tennessee	since June 30, 1961 70	Wyandotte, Michigan 112 Cleveland (East 55th), Ohio 112
MacArthur West Virginia 134	TEN HIGHEST CHURCHES IN NO.	Rock Hill, South Carolina 112
White Sulphur Springs, West Vir-	OF PERSONAL VISITS BY SUNDAY	Paris, Texas 112
ginia 134 Spring Hill, Alabama 133 Mount Dora, Florida 133	"Souls cost soles." Enlist your Sunday	Anderson (McDuffie Street), South
Mount Dora, Florida	School workers in systematic and regular	Carolina 111 Honea Path, South Carolina 111
West Winter Haven (34th Street).	visitation. It is the Biblical method and it	Sumiton, Alabama 110 Masseyline, Alabama 110
Florida 133 Dearborn, Michigan 133	is the best way to reach people for Christ and the Sunday School.	Washington, D. C 110
Union, South Carolina 133 Oak Ridge, Tennessee 133	NOTE: Every Sunday School should report	Kimberly, Alabama 109 Lakeland (Lake Wire), Florida 109
Oak Ridge, Tennessee 133	their visits to their State Director.	Lakeland (Lake Wire), Florida 109 Fort Worth (Riverside), Texas 109
Borger, Texas 133 Sophia, West Virginia 133	Middletown (Clayton Street), Ohio 3,259 Samoset, Florida 1,324	Anniston, Alabama 108
Guntersville, Alabama 132	Samoset, Florida 1,324 Columbus (Belvidere), Ohio 1,164	Okeechobee, Florida 108
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Athens, Tennessee 131	that the Fort Worth (Riverside), Texas Church had an average of 156 in Sunday	Radford, Virginia 104 Piney Grove, Georgia 103 Farest Penershapia 103
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South Carolina 130 North Rocky Mount, North Carolina 130	1. P. E.	Waynesburg, Pennsylvania 101
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Gap Hill, South Carolina 129 North, South Carolina 129	200 and Over	Ferndale, Michigan 100 St. Louis (Gravois Avenue), Missouri 100
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THE BIBLE: BOOK OF BOOKS This small volume provides an excellent introductory study of the Bible. Written with forceful simplicity, it surveys the Bible as the divinely inspired Word of God. The reader is led back to the time when the "holy men of old" set down the Scriptures on their papyrus sheets, and is to follow the development of the Bible through the intervening centuries to the present day. Spiritual in mood, evangelical in emphasis, elementary in treatment, the book is equally beneficial for group study and

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ADDRESS

Charles W. Conn is a writer, a lecturer, an editor, and foremost a minister of the gospel. He has written for numercus publications and has contributed to several encyclopedias and reference works. He has authored six books, two of which have been recognized as models of historical reporting. A member of the Evangelical Press Asscciation, he has served conspicuously with that organization for many years. For eight years he served on the Board of Administration for the National Sunday School Association. He is listed in Who's Who in Tennessee.

The author has been featured as a frequent lccturer in religious conventions and Bible conferences both in the United States and abroad. His

summer schedule is filled with engagements as Bible teacher in camp meetings and retreats. He is a widely respected book reviewer and literary critic.

Beloved in his own church and Editer-in-Chief of its publications, he is a favorite speaker to many civic groups and is called upon often to minister to interdenominational gatherings. The abilities of this man have certainly produced a life of many facets, each of which is distinguished in its own right.

Charles W. Conn is an outstanding example of a Bible-centered Christian. He and his wife teach a Sunday School class together. They have developed a successful home Bible-study plan for their family of twelve children.

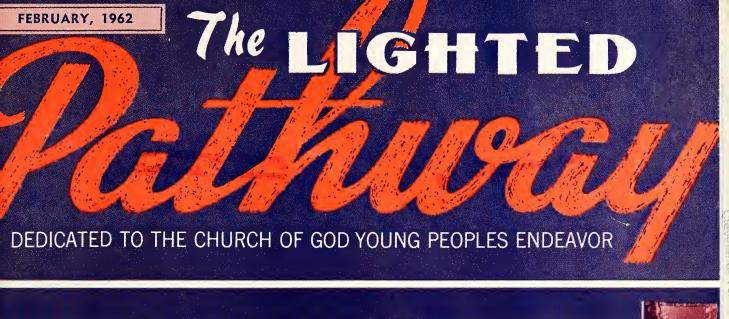
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1962

LOYALTY CAMPAIGN

EASTER TO PENTECOST

VERY CHURCH should be interested in enlargement. However, enlargement is not successful without loyalty. There must be church loyalty to its members and the members must be loyal to their church.

This spring our churches and Sunday Schools will have an opportunity to join in a church-wide Easter to Pentecost Loyalty Campaign. All the State Sunday School and Youth Directors and the National Department will be promoting our first nation-wide Sunday School loyalty campaign.

Your church usually has its largest attendance on Easter Sunday. But what happens by the time school is out? Your attendance has dropped and you experience what is called the summer slump for June, July, and August. One of the main purposes of the Easter to Pentecost Loyalty Campaign is to conserve the interest, enthusiasm, and loyalty of the Easter season. You will experience joy and happiness as you see the new and irregular members become loyal and attend Sunday after Sunday. With a good attendance at the beginning of summer and a strong sense of loyalty built up among workers and pupils, your Sunday School will likely not have a summer slump. Plan now to build loyalty to the church, the Sunday School, and to God.

The themes for each Sunday of the Easter to Pentecost Loyalty Campaign are:

Easter, April 22—Loyalty Campaign Launching April 29—Loyalty to Class and Teacher May 6—Loyalty to Church and Pastor May 13, Mother's Day—Loyalty to Family and Home May 20—Loyalty to Ourselves May 27—Loyalty to Our Community June 3—Loyalty to the Unsaved June 10, Pentecost Sunday—Loyalty in Service

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The LIGHTED POLICE OF GOD YOUNG PEOPLES ENGEAVOR

FEBRUARY, 1962 Vol. 33, No. 2

Norman C. Schlicter

Cecil B. Knight

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Single Subscription, per year \$1.50 Rolls of 10 1.00 Single Copy .15 (This article reports on the 1962 summer witness program. Read it to see how you may become a member of one of these witness teams.)

BY DONALD S. AULTMAN

962 Summer Witness Teams

ND SO, MY fellow Americans ask not what your country can do for you—ask what you can do for your country." So spoke John F. Kennedy in his innaugural address. In the spirit of this eloquent statement he created the Peace Corps and called for the youth of America to join its ranks. The first Peace Corps recruits are already on location in Africa. Reports indicate the corps has made mistakes but has also experienced some outstanding early successes.

While we admire the youth whose democratic ideals inspired them to volunteer for the Peace Corps, we must confess that this program leaves something to be desired—or should we say some One. These young representatives of western democracy may enable backward countries to make advances in agriculture. They may even turn the political tide, but they cannot fully represent our nation as a Peace Corps. Because the freedom which we in America enjoy eminates from a governmental system founded upon a belief in God and His Word. So while we applaud the spirit of the Peace Corps we are appalled at its total lack of religious emphasis.

The Youth Evangelistic Teams of the Church of God can be a Pentecostal Peace Corps with major emphasis in a message of hope. Last summer twenty-nine young people were assigned to four different states and three foreign countries. The results (as reported in this magazine) were far beyond expectation. Thousands were contacted and over five hundred accepted Christ. A church was begun in Providence, Rhode Island. At the end of the summer Ray Sanders, one of the Providence team members, stayed on to continue the work. At the last report they were having sixty-five in Sunday School. These young people pioneered a work and set a new pattern in evangelism which will be continued for many years.

This year the National Sunday School and Youth Department in conjunction with the Lee College Pioneers for Christ will again sponsor a summer of intensified witnessing. The impelling force which sends out these youth will be the appeal of Christ in John 4:35, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

LOOKING FORWARD to the summer of 1962 has brought about a prayerful analysis of last years program in the light of the over-all objectives of our witness teams. The first aim of this effort is to win the lost. We intend to strengthen the church wherever we go. We would also expect the experience to add stature and maturity to the young people who participate. The most dynamic effect could well

be an explosion of youth evangelism in churches all across our land.

Just now three key cities are under prayerful consideration. Witness teams of at least eight members and a sponsor will go into these cities on a mission of faith.

SALT LAKE CITY, UTAH

Population-225,000

Church of God membership—0 (No church)

ALBUQUERQUE, NEW MEXICO

Population-200,000

Church of God membership—thirty-four OMAHA, NEBRASKA

Population-300,000

Church of God membership—eighty-four Two English speaking countries in the Carribean which offer a dramatic challenge for a witness team are Barbados and Trinadad. A minister and a team of at least eight members will spend two weeks in revival on each of these islands.

Lee College students from the Pioneers for Christ Club will furnish the nucleus of experienced workers for the teams. Pioneers for Christ sponsor, Charles Beach, has been in consultation with the National Department since the beginning of school. He reports that interest in the project is at an all time high. We should be proud that Lee College has a dynamic force of evangelism moving its students out from the comfortable and easy places into areas of great need.

Now it is possible for dedicated youth in local churches to become a witness team member for a part of the summer. If you, as a young person between the ages of 18 and 25, think you might like to become a part of this crusade, write to the following address: National Sunday School and Youth Department, 1080 Montgomery Avenue, Cleveland, Tennessee.

A limited number of young people can be taken. After your letter is received you will receive a complete explanation of the program and an application for team membership. Team members will be chosen on the basis of their Christian witness, Christian character, and talent.

The witness teams will be chosen early enough to begin work on their trip. A plan of study will be designed to acquaint them fully with the area to which they will be assigned. In addition to practical instruction in witnessing, the young people will be introduced to the principle religious faiths they may encounter. Team members not attending Lee College will be briefed by correspondence. When the teams finally go to their assigned areas they will go well supervised, prepared mentally and spiritually, and backed by the prayers of Church of God believers around the world.



Dan had a problem—a blg problem! Mr. Jennings, teacher of the boys' class, was ill and Dan was substituting for him. The boys in the class were rough on substitutes. Dan was the first one to stay longer than two Sundays. It now appeared that he would have to resign unless he could find a more effective way to interest the boys. Sally's encouragement and Pastor Harrison's advice suggested a possible solution. Could Dan make it work?

Trust and

PART II

HEN CLASS Twelve assembled next Sunday morning for their lesson the nine fellows were primed for a showdown. It was high time for Dan Gross to quit. Not that they didn't like Dan personally. As a matter of fact, there had been an argument about that. Ted and Jim, ringleaders, were for ousting him just as they had gotten rid of every substitute teacher before Dan. But Harry, Jake, Pete, and Otto were for going easy. Maybe allowing Dan to teach until Mr. Jennings returned from the hospital. "We might get one of those crabby old women teachers," Otto had warned. "Like the last one we had. She'd be lots worse'n Dan Gross any day."

But Ted and Jim weren't going to be turned aside. "Think of the fun we'll have," Ted argued. "And it'll be sport to make him mad."

No sooner had they entered the room than Dan handed the class record book to Ted. "Please check the attendance," he said. "And here, Jim, how about taking the offering?"

Noting their surprised looks, Dan continued, "I need helpers in here. Takes too much of my time getting these records. Ted, I know you and Jim can have everything shipshape by the time the secretary comes for the book and money. You are responsible now."

"Aw, they don't know how to do that stuff," Harry complained. "Those two guys can't even add in school."

"Show him, fellows," Dan told Ted and Jim.

Even Mr. Jennings had never given them anything to do. Ted pretended to do his work reluctantly, but Dan could see he was pleased. He did it blusteringly and with plenty of unnecessary noise, but he did it. He had the record for Dan's hasty inspection five minutes before the secretary came.

"Good!" Dan praised them. "Why

didn't I get you two fellows to help before? Now look. I need two more boys to help me—let's see, how about Otto and Harry helping with the object lesson today?" Rather mysteriously he produced a large package, done up in brown paper with plenty of strings tied around it. The two boys sprang to his side. They weren't going to let Ted and Jim outdo them.

"Who can guess what is in this box?" Dan asked, fussing with the tightly-knotted cord. Several guesses, all wrong, were made. Ted, unable to restrain his curiosity, whipped out his knife and cut the string.

The object lesson proved interesting and mysterious to the end. Dan skillfully wove the lesson story around the experiment—one he had learned in college last winter. He noticed that Ted and Jim were particularly interested in the action of the chemicals he had mixed. "I'd like to do that stuff some time," Ted said, as they were dismissed. "May I?"

"Sure thing. And you, too, Jim. How about coming over to my house some evening next week? I have some other things I could show you fellows, if you like experiments."

THURSDAY evening not only Ted and Jim but half the others came to Dan's house. Dan had asked Lydia to bake some cookies and make lemonade. It was a noisy but interested group that gathered around the big kitchen table while Dan planned an experiment for next Sunday morning. He kept the lesson in the forefront all the while, too. By the time their plans were completed, the boys present knew something about the lesson.

"We'll show up those other kids," laughed Ted.

Miss Sharpson, the next week, told the superintendent that the boys next door were noisier than ever. "But," she added, "that fellow Dan Gross does seem to have them interested. And I suppose I can stand the noise if they're learning something good."

A week later, Dan proposed a hike in the woods for Saturday afternoon. Every one of the nine voted to go. "But you must promise to obey me," Dan warned. "And just to make sure you do so, I'll need two assistants. Ted and Jim, how about you?"

"Sure!" yelled both. "We'll make those kids obey!" Ted flexed his biceps to demonstrate.

The hike was no picnic for Dan. But he lived through it. And he learned considerable about boys, particularly obstreperous Ted, the ringleader. Ted was bright and alert; he liked nature and was really interested when Dan explained about the leaves, plants, and birds they saw. Dan was thankful for his knowledge of botany, and put some of it to work. He tried to speak also of some points in recent Sunday School lessons, as opportunity arose.

The boys brought home many "treasures" from the hike. They intended to start a museum in the class room, if Dan could provide a suitable case. "We'll come over to your house and help build one," Jim offered. "I saw a wood-working outfit in your shed."

"Agreed," said Dan. "Thursday evening, fellows."

"Say," grinned fat Otto, "will there be cookies again?"

"I'll ask my sister to bake some," Dan promised. "Every last one of you fellows be on hand now."

To Dan's delight, Lydia secretly invited Sally to help her "serve." Sally's father was kept posted on developments through young Sam, too. While Dan and the "noisy nine" were busy with lathe, saw, and hammer, Mr. Clemson and Sam slipped over and deposited a freezer of home-made ice-cream on the

Obey

BY JONATHAN WEST

back porch of the Gross farmhouse.

At the proper time, Sally went outside and let out a little cry of feigned surprise. It brought the gallant Dan on the run, followed by the boys. He nearly fell over the freezer of ice cream.

With whoops and yells of delight the boys danced around while the girls served the ice cream with crackers and some of Sally's prize cake. Dan was thrilled to see the boys so happy. Ted and Jim were having a good time, too.

Sally led them in some games. Then she managed to get everyone around the piano and to lead them in some comical songs, gradually working around to gospel songs and hymns. The singing wasn't very harmonious, but it was lusty and sincere.

When Dan said he'd walk Sally home, the boys said they'd go along. "We live over that way," Ted explained.

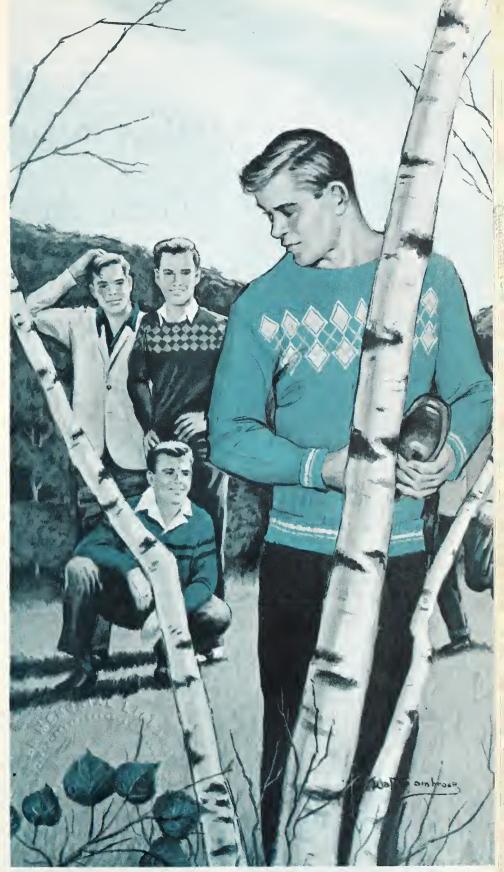
IT WAS A beautiful summer night. The moon was full, the air cool and bracing. At Sally's gate, Dan said, "Now, fellows, you've helped me see Sally home, so we'll return the favor and see you home. How about it, Sally?"

She agreed with a smile. With the nine boys safely returned to their homes, the happy young couple strolled slowly back to the Clemson farm. "What a lovely night," Sally exclaimed, "How good the Lord is to us!"

"Indeed He is!" Dan agreed, heartily. "I want to thank you, Sally, for the 'little prayers' you offered for me that morning when I didn't have the courage to go through with this teaching job. Remember?"

"That's all right, Dan. It was a pleasure to help." She hesitated, then added, "I might as well admit that I pray for you every day, Dan. I think the Lord has a real jot for you-just as He had for your

(Continued on page 16)



Illustrated by Walter Ambrose

The hike was no picnic for Dan. But he lived through it.

David R. Wilkersan, Director Teen Challenge Center New York 1, New York

One Million New



Teen Age Drug Addicts

By David Wilkerson



CAN ONLY ATTEMPT to describe the most shocking scene I have ever witnessed. He was a handsome teen-ager who kept pleading-"All I want David, is a fix! Do something—don't just stand there." Every muscle in his body was twitching. He was gasping for breath and vomiting blood. His eyes were wild with pain and every vein in his neck was puffed and dark bluish. Joe was sickbadly in need of an injection of heroin. I lost sight of him through my tears as he was heading down South Second Street threatening to mug another victim.

Joe is only one of thousands of





youth who were only looking for a thrill but are now "mainline" drug addicts who spend on an average of \$20 to \$60 each day to support their habit. Teen-agers across the continents have gone "drug" crazy. In Baltimore hundreds of youth are getting "high" on the new kick called "glue sniffing." Half a tube of airplane glue is placed in a paper sack and the fumes are inhaled. Glue sniffing is addictive. It can damage the brain, nervous system, bladder, kidneys, liver and bone marrow. Police officials have even dealt with eight-year-olds found deathly sick from "glue sniffing." High school students in metropolitan areas are drinking four ounces of cough syrup for a mild fix-six to eight ounces for one "way out." Unnumbered thousands of teen-agers are dragging on "marijuana sticks." Pod smokers can now be found in the smallest towns and villages from coast to coast. I have dealt with elevenyear-old youngsters who thought nothing of smoking five and six M. sticks in one day.

Glue sniffers, syrup suckers, pod puffers, usually end up as "mainline" heroin users. I have been called an alarmist—and often accused of exaggerating the extent of adolescent drug addiction. Yet I have heard the hoof beats of Satan—I have touched the pulse of the asphalt jungle. Unless God

in His great mercy undertakes and intervenes - your own neighborhood is about to be plagued by this curse of narcotics. The alarming spread of drug addiction can be traced directly to the Chinese Communist regime and more specifically to Fang Jung Ho, the Commies chief of special trade. The People's Bank of China handles millions of dollars from the sale and promotion of drugs. Opium and heroin shipments are guarded by the Red Chinese army. Narcotics experts claim that over five million acres in starving China are now devoted exclusively to intensive cultivation of narcotic poppies.

Chinese Communist leaders have forcibly kidnapped Chinese youth and shipped them off to sea on a dope fleet. They are tied hand and foot and forcibly given injections until they manifest a craving for narcotics. They soon become confirmed addicts. This is the young army of slaves produced by Chinese dope mobsters who are now willing and eager to undertake any criminal assignment in exchange for daily narcotic requirements. They are now stalking the street of every major city in California as well as New York. Around the world the same reports are being heard. The Communists are spending much time and money enslaving unsuspecting teen-agers every-

(Continued on page 24)

O ME, BEING a Christian is the most wonderful thing that a person could ever be. I consider it a higher achievement than the Presidency of the United States. Have you ever looked at the word "Christian"? Have you ever wondered at the meaning? I will tell you what it means, it means "Christlike." "Christian" means to be like Christ.

A Christian has a hand guiding him in his daily activities, and through trials that the devil puts on his shoulders to bear. A Christian has a light guiding him until he can see heaven's shining streets and the Lord's sweet face.

A Christian has the most wonderful opportunity there is: the opportunity to lead souls to Christ. By leading souls to Christ, you are preparing a happier and grander entrance to your mansion that the Lord is building for you up in heaven. You will bring your sheaves with you.

Being a Christian is at times very difficult, yet is most rewarding. It is difficult, because everyone is watching you, waiting for you to make the wrong move. A Christian is watched just as Christ was watched when He was on earth. People watched Christ constantly and intently, hoping that he would make a wrong move. So, one of a Christian's duties is to live by God's Word, the Bible, and to live righteously in this sinful world. You will make mistakes and go through valleys, but you must remember that only the Lord, Jesus Christ, is perfect.

The Christian life is not a bed of roses, but there are roses strewn all along the way. The best thing about a trial is when you can look up and say, "Thank you Lord, for helping me, and being near me in my time of trouble."

School presents a trial for a young person who tries to be Christlike. When I am tempted, and Satan tries to get me to do something I should not do, I go to the Lord in prayer. I am fourteen and in the ninth grade, and there are many temptations for me. One of the first things that my classmates notice about me is that I do not wear lipstick. When they

offer me the use of their lipstick, I politely refuse. They then ask me why I do not use lipstick, and I have an opportunity to witness for Christ. My reply to them is that the Bible says "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Do you realize that if you will take a stand for Jesus, and stand behind your faith with the Bible, people will respect you more?

A Christian does not mind being different from others. I had always understood that in Texas it was required that the students all wear shorts in the Physical Education classes. I have always had a little heart-to-heart talk with the principal, and I do not have to expose my naked legs to anyone.

The same principle applies to the school socials and functions. They have a dance, it seems, every few days. I actually have many invitations, but I gracefully decline. They do not get mad at me, and shun me. They realize that I do not care for the things of the world. I feel free to attend their churches and church banquets, etc., and I go when I am invited and wish to go.

I know that I must not be ashamed of Christ, for He said "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I suppose I am marked, because I believe that when you make a vow with God, you should keep that vow. I believe that Christians will want to wear modest clothes, leave off the jewelry, and let the light of God shine on their faces.

There are many blessings in being a Christian. One of the activities I enjoy most of all is going to the Rest Homes on Sunday afternoons. The aged men, women and sometimes their relatives all gather in the front room, or lobby, to hear us sing and to be taught the Sunday School lesson. They tell us they enjoy our coming, and that they get a blessing out of it. One place we visited started with only six, but last Sunday we had 17 in attendance.

I enjoy being a Christian. It is (Continued on page 21)



What

Being A

Christian

Means To

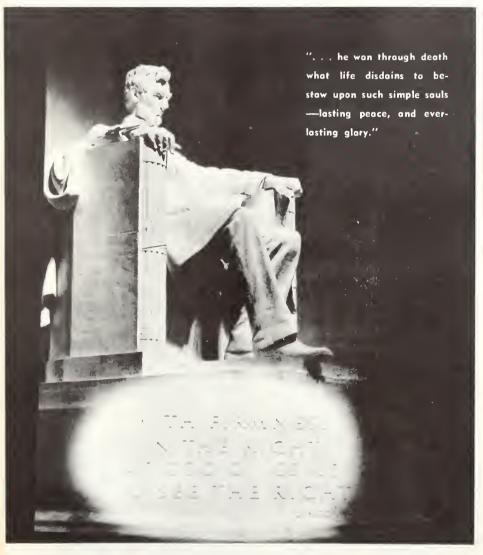
Me

By Gaynelle Lippard

He Proved His Willingness To Give

By Margie M. Mixon

Luama



HE ANXIOUS, sad watchers noted a moan from the long, gaunt form. The clock revealed the time as 7:00 a.m. Many of the men wept. In just twenty-two minutes the last breath was drawn. Secretary of War Stanton broke the silence—"Now, he belongs to the ages."

Dr. Phineas Gurley, pastor of Mr. Lincoln, knelt as he said, "Let us pray."

Mrs. Lincoln, beside herself with grief cried, "Oh, my God! I have given my husband to die!"

John Wilkes Booth, the half-mad actor and assassin had fled Washington and now was in Bryantown, Maryland.

Bells began to toll in Washington—telegraph keys delivered the message in all directions—emotions of every description registered on the faces of the people—some wept—some appeared sick. The hatred held by many for Mr. Lincoln quickly melted into the purest of love.

Mr. Jim Bishop, in describing the scene, said, "The tears were universal. In New York, a red-eyed man, sober, stood on a corner talking to no one in particular and he said: 'If he could just come back for one moment, I know what he'd say; he'd say, Forgive him—he knew not what he did.'"

"No man made great by death offers more hope to lowly pride than does Abraham Lincoln;" said T. V. Smith, "he won through death what life disdains to bestow upon such simple souls—lasting peace and everlasting glory."

Strange events indeed led to the assassination of our sixteenth president.

On April 1—just three days before the final day—as Mr. and Mrs. Lincoln entertained a few friends at the White House, Mr. Lincoln commented, "It seems strange how much there is in the Bible about dreams. There are, I think, some sixteen chapters in the Old Testament and four or five in the New in which dreams are mentioned; and there are many other passages throughout the book which refer to visions. If we believe the Bible, we must accept the fact that, in

the old days, God and His angels came to men in their sleep and made themselves known in dreams."

Noting the serious expressions of the group, Mr. Lincoln hastened to add, "Nowadays dreams are regarded as very foolish and are seldom told, except by old women and by young men and maidens in love."

"Do you believe in dreams?" asked Mrs. Lincoln.

"I can't say that I do," answered the President, "but I had one the other night which has haunted me ever since. After it occurred, the first time I opened the Bible, strange as it may appear, it was at the twenty-eighth chapter of Genesis, which relates the wonderful dream Jacob had. I turned to other passages, and seemed to encounter a dream or a vision whereever I looked . . . Everywhere my eyes fell upon passages recording matters strangely in keeping with my own thoughts . . ."

FURTHER questions were asked about the dream and the President related it in detail.

"About ten days ago, I retired very late. I had been waiting up for important dispatches. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a deathlike stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs."

"There the silence was broken by the same pitiful sobbing, but the mourners were invisible, I went from room to room. No living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break?

"I was puzzled and alarmed . . . Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived in the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a

corpse in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully.

"'Who is dead in the White House?' I demanded of one of the soldiers.

"'The President,' was his answer. 'He was killed by an assassin.'

"Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night and, although it was only a dream, I have been strangely annoyed by it ever since."

How strange indeed that Mr. Lincoln's dream was a reality in just three short days. Even more strange it is that such an untimely death would win for this noble man that which he had spent half a lifetime striving for!

Death brought the kindness and friendship that often had been missing in his most difficult years. One of his biographers gives us a glimpse into the closing hours of his life—"Senator Sumner, sitting near the head of the bed, took the President's left hand in his and, bowing his head, began to sob. Seeing this Robert Lincoln began to weep. Dr. Charles Taft said, 'It's the saddest death scene I've ever witnessed!"

Deeply touched by the death scene was young physician Dr. Leale, an ardent admirer of the President and the first to administer care at Ford Theater where the assassination occured. Dr. Leale explained later to his friends why he stayed so near the President in his last hours. Realizing that reason might return before the end, he wanted Mr. Lincoln to know "that he was in touch with humanity and had a friend."

A GLIMPSE into the other portion of this unique event reveals tragedy instead of triumph.

The hatred that lurked in John Wilkes Booth's heart is indeed a contrast to the beauty of Lincoln's life. But was it hatred as much as pride? Early in life he told a chum, "What I want is not to be so fine

an actor as my father, but rather to be a name in history. I will make my name remembered by succeeding generations."



Reactions of others during America's hour of tragedy bring to light startling facts. Why was Secretary of War Stanton forced from his post by the succeeding President? Jim Bishop, in describing Mr. Stanton's actions shortly after the assassination, said, "He held the reins of government as though all his life had been a training ground for this one event." His serious errors of judgment later led to lying in an effort to protect himself. Partially responsible for this erroneous judgment and hasty action was his deep-rooted prejudice against the South.

Other lives figured prominently in this page of American history. Innocent people lost their lives and others went to prison. Mrs. Mary E. Surratt, keeper of the boardinghouse where John Wilkes Booth met with other conspirators, was the first woman in America to be legally executed. Authorities, in later checking all authentic records, felt that she was innocent.

Mrs. Peter Marshall, in relating Dr. Marshall's pastorate at the church where Abraham Lincoln had worshipped, told Americans in her book first published in 1951, "At first I was suspicious that New York Avenue's Lincoln tradition, if not unauthentic, had at least been exaggerated and glorified with the passing years. I determined to find out for myself just how accurate it was. Several old safes in the church were filled with musty records. Finally, I found the trustees' book of pew rents covering the Civil War period. Under the 'L's' was one page with the unadorned notation. 'A. Lincoln.' The President had been a bit behind in his pew-rent payment at the time of his assassination. Other fascinating records and documents completely satisfied me. It was all true-together with more, much more, that

(Continued on page 22)



Toward Happier Family Life

BY ROY BERNARD JUSSELL

HOSE OF US WHO have suffered from hunger but could not have food understand how hard it is.

There is another hunger that most of us know—the hunger of being appreciated for our efforts.

Teen-age Susan, Mother, little Johnny, Father, and grandparents, all feel a hunger for praise.

Johnny may think, "Mommy and Daddy don't praise me."

Susan: "My parents seldom mention the things I do well."

Mother: "My efforts for my loved ones aren't often noticed."

Father: "The family takes for granted all that I earn and do for them."

Grandparents: "Our children and grandchildren seem to have forgotten us."

Such thoughts are seldom spoken, but kept locked within and deaden our spirits.

Who can live without encouraging words, smiles, and pats on the shoulder? Toward our well-being, they are as much needed as warmth on a frigid night.

It takes but seconds to speak those warm, encouraging words that send us off aglow to accomplish more.

In writing about praise I cannot help but remember my mother, who had this splendid quality in full measure and good proportion; neither too much, nor too little.

When we children stood at the door to leave for school, Mother stood with us, smiling and encouraging everyone. And when we returned home she was there to greet us, eager to hear how we had fared.

If one of us had failed in a lesson or in our relations at school, she would hear about it and say, "So then you will do better tomorrow," and place her loving arms about us. "Tomorrow everything will be fine. Pray, and God will hear."

IT TAKES SO little time to say, one to another, such heart-warming words as:

Daugher to Mother, "I hope to be as good and sweet as you, Mother."

Mother to daughter, "You're doing better day by day."

Brother to sister, "Thanks a lot for the favor, Sis." Grandchild to grandparent, "I've missed you!"

Sister to brother, "That was very thoughtful of you." Son to father, "Dad, you're the greatest!" Father to son, "You did the job well, Son."

Wife to husband, "Dear, I'm so glad that I married

Husband to wife, "You look especially pretty, dear." Such words build at once the recipient of them.

Giving praise can be made a habit; habits are consciously begun and with practice take root. What a fine adventure to begin the habit of praise.

Perhaps a certain period of the morning, or evening, might be set as "Praise and Appreciation Time" until the praise-habit is formed and becomes a part of us, and, of course, looking for the good in people will make praise spring from the heart.

Often, in our human relations outside the home we are thanked, as a matter of mannerly form, and sometimes the thanks seem stiff and unfelt; but in home life the love and closeness of it makes appreciation warm, as it should be.

The family circle should work diligently at improving personal relations in the home, and it is praise of each other that helps so greatly; for we cannot give without receiving; that law of life is immutable. When we make someone happy we make ourselves happy; when we increase another, we have increased ourselves. Thus, praise is a two-way lane, increasing him who gives and him who receives.

But while words express appreciation, it is also expressed in the thoughtful acts that we do, especially if they are a surprise. Even so small a thing as a door opened, a small errand done, and certain easy work finished will express appreciation.

Teen-age John's father was most grateful to find the lawn mowed when he came home from a difficult day of work, and John was pleased because Dad was pleased. Later, John, to his complete surprise, was all a-grin to see that Dad had repaired his bicycle.

Mother, returning home from nursing an ill friend, was deeply thankful that her teen-age Linda had done the family wash; and Linda was happy because Mother was happy. Mother had been thoughtful enough to buy the notebook Linda needed for school. All these unexpected surprises proved an appreciative heart.

In the grand mission which our God has set for us, surely its success-formula must be: Do more good than is expected of you, everywhere; in school, in church, and in one's work.

Shall we then begin thinking, "What can I say now in praise?" There is so much good in each of us if only we will look for it!

And, not one of us rises in greatness of character, or in achievement through his own efforts alone, but we climb higher through approval, praise and appreciation of others. It is praise that ignites the spark which carries us forward to perform tasks we had thought ourselves incapable of accomplishing.

That we may not hunger too much for love and praise, let us give of them, and so receive them toward our tranquility of spirit and well-being.





By Ann Tegtmeier

ITZI WAS WATCHING her older sister Mona. Mona was making valentines to take to school. "Let me help you," begged Mitzi.

"No, Mitzi, you are too little."

"Too-little-too-little," said Mitzi in a sing-song voice. "To little like this throw-away red heart."

'Mother!" called Mona. "Please make Mitzi let my things along. She will spoil something."

Mother came and whispered a secret in Mitzi's ear. Mitzi followed her into the kitchen. What they did was a secret, too. It was a valentine for Daddy.

"I wish I had a valentine to give someone," said Mitzi.

"This will be a valentine present from both of us," said Mother.

"Yes, but I mean a really, truly valentine all by myself," said Mitzi. "A valentine that no one else could give."

"Then be your own sweet self," said Mother. "That is a gift anyone can give."

NEXT MORNING MITZI watched Mona put the valentines into a big, red box—all except one. She hid that under her pillow.

"Shhh, don't you tell," said Mona. "It is a secret."

"I know two secrets," said Mitzi.

That night Daddy came home early. He had a big. red box under his arm. He hid it behind some books in his room.

"Don't tell Mother," said Daddy, "It's a secret."

"I'm getting tired of other people's secrets," said Mitzi. "I want a secret all my own. A secret nobody else can have."

"Think of something very nice to do at the supper table. Like drinking all of your milk," said Daddy. "That is a secret anyone can have."

After supper Mitzi was playing in the big chair, She put her hand down into the side. She felt something hard and round. Now she had a secret.

Mitzi sat still and thought what to do with her secret. Fifty cents would buy a very nice hair ribbon. Or perhaps it might buy a valentine for Mother. Oh, there were lots of things she could do with her secret!

"Bedtime!" called Mother.

Mitzi wrapped the fifty-cent piece in her hanky. Then she hid it under her pillow.

BEDTIME AT MITZI'S house meant prayer time. Mitzi was good friends with God. She always told Him all about her day. She told Him about the cake in the kitchen. She told Him about the valentine under Mona's pillow. She told Him about the candy behind the books. She knew Mother and Daddy and Mona wouldn't mind if she told God.

After awhile Mitzi told God about the secret under her own pillow. But God didn't seem to be so friendly about it. Mitzi almost thought God was frowning. Mitzi thought about it for a long time.

Then she slipped out of bed. She ran downstairs.

"Why Mitzi! Aren't you asleep?" asked Mother.

Mitzi told her mother about the fifty-cent piece. She told Mother what she had planned to do with it.

"But it really wasn't mine to spend at all, was it, Mother? That was why God wasn't happy about it, wasn't it? Now I can't buy you a valentine after all."

Mother hugged Mitzi very close.

"That was the very best valentine I shall ever have in my whole life!" she said.

WHO'S WHO IN

Department is happy to announce the winners in aur 1961 Fall Enlargement Campaign—OCTOBER OUTREACH. With a camplete sell-aut of campaign packets and the reports caming in fram State Directars and local churches, we believe OCTOBER OUTREACH was a rewarding success.

Almost every Sunday Schaal is interested in saund, cantinuaus grawth. The methods ta pramote this growth were included in the Fall Enlargement Campaign packet. You will find that much af the material is usable in the manths ahead.

elsewhere in this paper about the EASTER TO PENTECOST LOYALTY CAMPAIGN.

The National Sunday School and Youth

Far the new spring emphasis see



SUNDAY SCHOOL WINNERS

NATIONAL WINNER -

Church

Okeechobee, Florida

Sunday School Superintendent

John Smith

Pastor Dewey Herndon

Church

GROUP I—(10-75)

Anacortis, Washington (20th Avenue)
Dallas, Texas (Elam Road)
Brunswick, Georgia (Sterling)
Louisville, Kentucky (Parkland)
Cincinnati, Ohio (Fairmount)
Rockwell, North Carolina
Bogalusa, Louisiana (Warren Street)
Alliance, Ohio (Haines Avenue)
Fernandina Beach, Florida (Fourth Street)
Vancouver, Washington (Z Street)

Sunday School Superintendent

tendent ta

Margaret Ostrom
A. E. Fischer
Wayne Douglas
Clarence Cox
Harry A. Hurst
James Bentley
Doyle Morgan
Bobbie D. Gammon
W. Frank Allen
Fred Apling

Pastor

Clarence Ostrom
E. M. Smith
G. M. Williams
D. B. Hatfield
James R. Winters
Joseph R. Chambers
David Beatty
Wayne Rosson
L. M. Johnson
H. P. Hale

GROUP II-(76-149)

Okeechobee, Florida
Fresno, California (Temple)
Ontario, California
Sophia, West Virginia
Durham, North Carolina (West)
Decatur, Alabama (Sherman Street)
Lucedale, Mississippi
San Pablo, California
Hagerstown, Maryland
Bush, Louisiana (Sharp's Chapel)

John Smith Leroy Combs Marvin Wright Buford Riggs John C. Hilton Nolan G. Futral Teddy Rigney Lonnie McMilin William Wise Elvis McLain Dewey Herndon
Robert E. Fisher
Floyd L. McClung
W. J. Blair
J. T. Turnage
F. T. Dismukes
Travis Henderson
Lemuell Johnson
Paul S. Cook
J. T. Cribb

GROUP III-(150-299)

Knoxville, 'Fennessee (Central) Cincinnati, Ohio (Hatmaker) Washington, D. C. (National) Roanoke Rapids, North Carolina Jackson, Mississippi (Bailey Avenue) Cleveland, Ohio (East 55th Street) Charles Allen Rudolph Rogers H. E. Goings J. R. Mason Billy Chalk H. M. Lester David G. Culp W. C. Edgell Ralph E. Day C. S. Grogan M. H. Kennedy W. R. Marcum



McMlnnvllle, Tennessee Talladega, Alabama Knoxvllle (Elghth Avenue) Plant Clty, Florida (Forrest Park) Joe Alexander Noah T. Slzemore Carl Wllklns Thomas E. Beasley, Jr.

Garland Grlffls C. H. Shaw Brady Dennis W. Burle Sumner

GROUP IV-(300 and Up)

Wilmington, North Carolina (Fourth Street) Judson H. Hill Flint, Michigan (West)

Bert S. Blngham Hamilton, Ohlo (7th and Chestnut Streets) Vlrgll McQween

Ray Collins O. W. Polen E. O. Bylngton

Y. P. E. WINNERS

NATIONAL WINNER -

Church Milford, Delaware

Y.P.E. President Mrs. Leon Donovan

Pastor W. E. Tull

Pastor

Ira Tlbbs

Douglas Davls Davld Beatty

W. J. Blalr

C. W. Ralns

Calvln Rogers

M. C. Salmon

D. B. Hatfleld

Eugene Maddox

D. L. Blankenshlp

Church

GROUP I-(10-49)

Mt. Morlah, Ohlo Saraland, Alabama Bogalusa, Louislana Sophla, West Virginia Tempe, Arlzona Dillard, Oregon Odenton, Maryland Louisville, Kentucky (Parkland) Farmer Clty, Illinois Blytheville, Arkansas

GROUP 11-(50-75)

Mllford, Delaware

Fresno, Callfornia (Temple) Decatur, Alabama (Sherman Street) Grand Rapids, Mlchlgan (Front Street) Cahokla, Illinois Ft. Plerce, Florida (24th Street) Wilmington, Delaware Knoxvllle, Tennessee (Eighth Avenue) Myrtle Grove, Florida (Opa Locka) Asheville, North Carolina (West)

GROUP III-(76-125)

Cincinnati, Ohlo (Hatmaker) Birmingham, Alabama (North) San Pablo, Callfornia Jesup, Georgia Parls, Texas Springfield, Illinois

GROUP IV-(126 and Up)

Flint, Mlchlgan (West) Chattanooga, Tennessee (North)

Y.P.E. President

Maudle Snyder Betty Knapp Gary Wheat Mrs. Louls Vaught Patty Rains Wayne Eason Mrs. Dorothy Frizzelle Wanda Cox June Bray Francis Bardwell

Mrs. Juanita Baldree Donovan W. E. Tull

Jlm Bankston Robert E. Fisher Horace D. Hall F. T. Dismukes Mrs. Bessle Longcore G. J. Chandler Mrs. Paulyne Bandy C. M. Newton Evelyn L. Green Paul Shoemaker Rose Marle Shick S. B. McCane, Jr. Ruth S. Madden Brady Dennis Thurman McGee James Hockensmith Lottle Watkins Roy C. Miller

Ruby Phelps Leo Nlx Robert Neal Ledbetter Lola Leonard Mrs. Novella Moore Charles W. Stone

W. C. Edgells A. N. Lee Lemuell Johnson C. N. Bolt Othoe Stegall Ernest Moats

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will cantinue paying as lang as you are there, even far life!

If you do not drink and are carrying ardinary hospitalizatian insurance, yau are af course helping ta pay far the accidents and haspital bills of thase who drink. Alcaholism is aur nations Na. 3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills far the ailments and accidents of those who drink. GOLD STAR rates are based an the SUPERIOR HEALTH RECORDS of Nan-Drinkers!

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MRS. SALLY C. PRATT, Americus, Georgia—"Thanks so much for yaur prompt service. Let me alsa tell you this—there was an agent at my home about two weeks aga trying to sell me some hospitalizatian insurance. I told him I already had same good insurance, and he asked if he cauld see my policy. After reading it, he assured me that I really did have wanderful insurance and he wanted your name and address. He wanted some af your insurance alsa!"

MR. E. A. WILKES, Calumbia, Sauth Carolina—"I wish to thank DeMoss Associates far their courtesy and prampt payment for my wife's stay in the haspital recently.

MRS. JOHN ABRAHAMS, Sanfard, Florida—"Many many thanks far the benefits received. It gives me peace af mind to know that we will receive maney ta help pay the large haspital bills. May Gad bless you and your associates in your wark.

MR. JOSEPH S. JONES, Marehead City, North Caralina—"I received your check in full settlement af my recent hospital claim. I wish to express my appreciation far your courteaus treatment and the efficiency with which the claim was handled. Such treatment and consideration make me glad to be a part of such an efficient arganization. My thanks and best wishes."

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

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- · King's Business
- Lighted Pathway
- Moody Monthly
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Poys \$2,000.00 cash for occidental death.

Pays \$2,000.00 cosh for the loss of one hond, or one foot, or sight of one eye.

Pays \$6,000.00 cosh for loss of both honds, or both feet, or sight of both eyes.

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J. C. PENNY, Philanthropist, Founder of the J. C. Penny Company: "I have a sincere conviction that liquor is one of the chief causes of unhappiness both to people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to know of the De Moss Gold Star Total Abstainers' Plan



Moss Gold Star Total Abstainers' Plan that provides a premium rate so much lower. This is the way it should be because most automobile and other accidents occur because of drinking."

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- 2 Enclose in an envelope with your first payment.
- Mail to DeMoss Associates, Inc. Valley Forge, Pa.

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Gold Star Total Abstainers Hospitalization Policy

ly name is					1-4	751-022
treet or RD#						
ity			Zon	eState_		
ate of Birth: Month	Day	_Year_		Height	_Weight_	
ly occupation is						
ly beneficiary is		,		Relationsh	ip	
also apply for coverage for the	members	of my (omlly	listed below:		
NAME	DATE OF	BIRTH	AGE	RELATIONSHIP	HEIGHT	WEIGHT

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes_

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:_

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: FORM GS 713-3 Signed: IF YOU PAY HERE ARE Each adult age \$4. 19-64 pays Each adult age 6. LOW 65-100 pays 3. Each child age 18 GOLD

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"That this may be a sign among you, that when your children ask their fathers in time to come saying,

That mean pe by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan-

So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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TRUST AND OBEY

(Continued from page 5)

father. I've heard daddy and mother talking, and they have said the same."

"I'm afraid you'll spoil me, Sally. I'm glad if I can work for the Lord, though. And I can sincerely return that compliment. For I'm sure you, too, are going to do big things for Him. Your voice is developing so well, and—"

"Flatterer!" she laughed, but he knew she was pleased. "I do hope I can secure enough training to sing well for the Lord. We have a very good voice teacher at college."

"I intend to take voice, too, next year," Dan confided. "I like to sing, but lack training."

"I think you have a good voice, Dan. "Let's sing something together, shall we? It's so wonderful here in the moonlight tonight!"

Their voices blended beautifully as they sang:

"When we walk with the Lord

In the light of His Word What a glory He sheds on our way!

While we do His good will, He abides with us still,

And with all who will Trust and Obey!"

"I love that old song," Sally said, softly. "It is so true."

"I've found it true myself," Dan agreed. "Although in only a small way, as yet. But I hope to make that my motto, "Trust and Obey." He turned suddenly to her. "How about making it our motto, Sally?"

"Gladly!" she responded, her smile bright and very lovely in the moonlight. "For *His* glory!"

"For His glory—always," Dan echoed, as they sang together: "Trust and obey,

For there's no other way
To be happy in Jesus,

But to trust and obey."

As Dan retired that night, he thanked God that He had given the needed grace and strength to win out in his first attempt to keep his promise to his earthly father. "Thank you too, dear Father," he added, "for the friendship of a girl like Sally. Bless and keep her always. And if it is Thy will, may we serve Thee—together."

(all rights reserved)

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DR. E. C. CHRISTENBURY

- Those who participated in the ceremony: left to right: Mr. Slaton, Mr. R. Virgli Nash, Mr. Easter, Rev. A. M. Phillips, Rev. W. W. Wood, Rev. C. J. Hindmon, Rev. E. K. Waldrop, Rev. Lloyd Jones, Dr. E. C. Christenbury, Rev. Russell Obenchain, Rev. Cecil Bridges, Dr. R. Leonard Carroll.
- 2. New 1962 Ford Falcon Bus Wagon received with S. & H. Green Stamps.
- 3. A listing by states of the number of books of stamps from each state. (This is a first listing; there will be more books to come in.)

MORE THAN SUCCESSFUL

S. & H. GREEN STAMPS

PAY OFF

The recent drive for S.&H. Green Stamps conducted by the Church of God Home for Children was more than successful. Out of a deep concern for and a devoted loyalty to the children cared for in our Home for Children, friends and members of the Church of God throughout the United States came across in landslide fashion with stamps. These stamps were used to purchase a new Ford Falcon Bus Wagon for use at the Home for Children.

Presentation Day was December 12, 1961. On this day the Board of Directors, along with many guests and the children of the Home gathered to observe the activities. The following pictures tell part of the story:

- 4. Some of the children who will profit from the new bus wagon.
- Reverend A. M. Philips accepts title and keys from Mr. Nash on behalf of the Board of Directors of the Home for Children.
- 6. Mr. Easter of Easter Purdy Motor Company, Lenoir City, Tennessee, presents titie and keys to Mr. R. Virgll Nash of Sperry and Hutchlnson Company.











TORU TAGAWA

FROM MATERIALISM TO CHRISTIANITY

BY TETUJA TANIMOTO

TOKYO REPORT

cently I have come to know that this simple story has a profound meaning.

I was born in a Christian home and graduated from a certain mission school. However, until one year ago, I was blind to the gospel

fact if interpreted literally, but re-

HE FABLE OF Aesop about

"The North Wind and the

Sun" states a very simple

sion school. However, until one year ago, I was blind to the gospel of God. Considering Christianity as knowledge, humanism and morality, I was thirsty for a knowledge "about Christianity" and had never tried to believe in God.

In my school days, the more I studied the Bible, the stronger suspicion, doubt, and question grew in my mind. For example, I blindly accepted the Sermon on the Mount: and the more seriously I attempted to behave as this sermon ordered. the more severely my self-respect was wounded. With regard to Salvation, I thought that I didn't want to be saved unless thousands of poor people were saved first and then me. The reason I was in such a dilemma as mentioned above was that I deemed Christianity just moral and humanitarian.

For the last two years, I have been attending the Bible class and listening to the gospel through Mr. Heil, and thanks to the kind teaching by a young Japanese Pastor, Mr. Ikeda, Mrs. Heil and Miss Comans, my eyes which had been closed to the truth for a long time, were opened. They were always kind and gave me a clear answer to the problems of Christianity over which I had worried about for

a long time. Gradually my suspicions and doubts about Christianity and the Bible have been dispelled and this change in my mind might be compared to a piece of ice which has melted in the sunshine. Unlike one year ago, when I had a keen interest only in the meaning of the Bible, today whenever I read the Bible it seems that it speaks to me directly. It seems to me a kind of miracle that my stubborn way of thinking about Christianity. which came from materialism, has been changed and that whenever I read the Bible, I find something new and my mind is filled with joy which I had never experienced hefore

So many contradictions of today; such as poverty, combat and struggle make this world very dark, and what's more, people's minds are filled with sin. I have come to believe that we can't establish a spiritual paradise without meeting our Saviour Jesus Christ.

When I was a student, I studied materialism, which had an influence on me. Even though I had been convinced of the rightness of materialism, I'm surprised to find that this materalistic philosophy of my life, has collapsed like a cardboard house almost without struggle. From the tiles and pebbles of my materialism, spiritual joy rises through reading the Bible and this joy is becoming greater day by day.

For me, the way to become a real Christian is difficult, but I have a sincere desire to walk in the narrow way.



TETUJA TANIMOTO



WHAT WONDERFUL LOVE

BY TORU TAGAWA

BOUT TWO years ago I was sent to Tokyo by my company as an aircraft engineer. Being very much interested in learning English conversation, I was happy to have the opportunity to attend an English Bible class conducted by an American lady.

At first my only purpose for attending was to study English conversation, but gradually my interest shifted from English to spiritual things. I wanted to believe the Bible, but found it impossible to accept the miracles, etc. To me it just seemed ridiculous.

I felt a huge barrier growing up within me against Christianity, but yet I felt there must be some reality in it, so I continued to attend. One night, in the Bible class, I heard the word of Jesus, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

I began to realize how poor my spirit was in spite of an attempt to outwardly display the contrary, I knew that I was ashamed of the poverty of my own heart. I further understood that this spiritual poverty could not be changed by any mental training, culture or education.

I could not, in my own ability, find a solution, so I prayed, "O Lord, save my poor soul, save this poor boy. I cannot, by development or improvement, save myself."

Wonderful! God answered my prayer. Now I really thank the Lord that I can wholeheartedly confess Him. I believe that the Lord Jesus Christ died on the cross because of our sins, and was resurrected from death after three days, and now He abides with us.

The Lord eternally loved poor fellows like me. What wonderful love! Sincerely, I can say from my heart, "I surrender all."

I thank God for this opportunity given me to confess my faith and make this testimony.

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I LIVE IN THREE ROOMS

By Katherine Bevis

"THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE."

LIVE IN A three-room house.

This house was built especially for me. And I live alone in this three-room home.

I would like to tell you a little about this house that was built especially for me, if you will permit me to do so. Two of these three rooms are outside rooms, and I suppose you could describe them as additions to the main central room. My house is an old house now; in fact, it is exactly as old as I am. Each room represents a part of my life.

As I tell you about my threeroom house, I shall be sitting in my favorite chair in the middle room, which is, of course, THE PRESENT. The room on my right is the PAST, and the room on my left is my FUTURE. When I first came to live in this three-room house, it was bare of furnishing, but as time went on, I furnished two of the rooms almost completely. The room that houses my PAST is completely furnished now, and there are a great many things in that room that I don't even care to think about.

The room that is my FUTURE is filled to the ceiling with such furnishings as hopes and promises and plans. Strange to say, I have never done anything much about furnishing the middle room, where I am sitting now, and come to think of it—it is in this room that

I must spend my entire life.

As I sit here in this middle room-the PRESENT-I can look through the crack in the door to my right and see all my past life, but I can't reach through the door and touch it, because there are bars shutting me out—these bars are known as TIME. Nor can I squeeze through those bars and relive even the smallest fraction of that past. Strangest of all, I can't ever escape the evil that is in there even when I close and lock the door. I simply have to live with it, because it is mine—I and I alone furnished this room-my PAST.

THE ROOM that holds my FUTURE is a beautiful room, filled with hopes and beautiful dreams, but even there I cannot enter. For even if I were to break down the door and step into that room, I would only find myself right back where I started from, the PRESENT.

I fully realize that I am doomed to live in the middle room of my three-room house for the rest of my life, because I cannot go back and I cannot go ahead. I must live NOW, and so I must attend to the furnishings of my middle room—the PRESENT—and I have the choice of its furnishings.

I can furnish this room as I furnished the room on my right, the PAST, with many things that I shall be sorry I used: regrets,

anxiety, fear, resentment, deceit, or I can decorate its walls and floor with beauty.

Since I want this room-the PRESENT-to be the most beautiful room I can possibly make it, I must clean out all the stains of the PAST, and sweep out all the fanciful dreams of the FUTURE. I must wash and scrub its walls and floor and ceiling, and then I must paint it with a new way of thinking, and I must use decorations of love and tolerance. I must hang pictures in this middle room of my three-room house-masterpieces of honesty and sincerity; and in the midst of these, I must hang a picture of my Blessed Saviour who has helped me to see these rooms in their fullness. He will help me have a comfortable couch in this middle room-the PRESENT-where I can lie down and with perfect peace of mind enjoy the sleep that comes from living in this middle room—the PRESENT-furnished with friendship and love, but most of all, with God's presence.

I must hang a motto to live by in this middle room—the PRES-ENT, which reads, "That in all things he might have the pre-eminence." For I must spend the remaining years of my life in this middle room—the PRESENT—this middle room of my three-room house.



DECATUR, ALABAMA Y.P.E.

The Church of God Y.P.E. in Decatur, Alabama, completed a successful October Outreach. The picture above is Naomi Tackett and Jackie Holmes who earned the title of Mr. and Miss October Outreach. Naomi earned 9,145 minutes and Jackie earned 4,830 minutes in launching their team's rocket. We had an average attendance of 90 and 101 on October 20th. Our young people worked very hard in this campaign.

Horace D. Hall, President

PRINCE AND PRINCESS CROWNED AT ROCKWELL

The children have done it again! On Saturday night, October 28, 1961, Terry Chambers and Ginger Kluttz were crowned Prince and Princess of the Rockwell Church of God Y.P.E. The contest was open to children under twelve years of age. There were five contestants that participated and each one worked hard. The total money raised was \$116.72 which will go on the building fund.

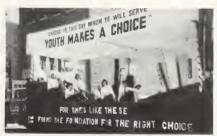
Ginger, the Princess, turned in \$63.00 and Terry, the Prince, turned in \$41.36. The rest of the money was raised by Paul Wayne Goodwin, Delores Lyles, and Barbara Ridenhour.

We certainly praise the Lord for His blessings upon our church and people.

> Joseph Chambers, Pastor Eric Correll, Y.P.E. President







MICHIGAN SPONSORS SUNDAY SCHOOL FLOAT

By Cheslie N. Collins

A giant Sunday School parade was conducted prior to the National Sunday School Convention which convened in Detroit, Michigan, recently. One of the floats was sponsored by the Churches of God in Michigan. The Greater Detroit Ministerial Association took the initiative in the project. Many persons worked long and faithfully to prepare the float.

The theme of the float was, "In

Times Like These, Sunday School Forms the Foundation for the Right Decision." At one end of the float were skyscrapers zooming into the clouds. This depicted wealth, fame and popularity. At the other end was a large cross with a group of young people singing, "In Times Like These You Need a Saviour." From among some 100 floats which were entered in the parade, our float received honorable mention. We felt this was a very great honor.



WHAT BEING A CHRISTIAN MEANS TO ME

(Continued from page 7)

trying sometimes, but you will receive a wonderful reward for faithfulness. I want to walk up to the gate and hear Jesus say: "Well done . . . enter thou into the Joy of thy Lord."



Let me send you at once the facts about my remarkable Plan which gives your group \$50.00 CASH almost like magic. Just fill out the coupon below and mail it to me now. At once, I'll send you—absolutely FREE and without obligation—complete details of my nationally-famous Plan which adds \$50.00 to \$300.00 and more CASH to your group Treasury . . . all without spending a single penny of your own money.

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HE PROVED HIS WILLINGNESS

(Continued from page 9)

has never been published.

"All of New York Avenue's Lincoln stories testified to the man's humility, his friendliness, and his innate spirituality—despite all that has been written since then to the contrary."

IN SPEAKING of Abraham Lincoln's life, Nelson B, Keyes and Edward Felix Gallagher in their recent book Hope of the Nation, said, "Few men in history have stood for higher ideals or suffered more opposition in carrying them out. He had brought to his high office a becoming humility. He had done his best to be sympathetic and understanding of those who did not share his beliefs. He had shown mercy at its best upon many occasions. He had hungered and thirsted for a greater degree of justice in himself and between men. He had hoped and prayed for peaceful means to settle differences. He had patiently

suffered reproach. He had seemed to falter at times; but he had persevered to the end.

"Then came the shot that ended the struggle. Those who had been arrayed against him had their moment of exultation, but it was shortlived. Lincoln had given his all that all men might find a better way. Great powers that had been arrayed against him felt a surge and a mighty tide set in against them. Men across the world had seen a great faith demonstrated. and vindicated. In the memories of his countrymen, this humble and awkward man began to take on new and greater stature.

"It took perhaps two generations to bleach out the most extreme bitterness against him, and give him a fixed place in the goodly company of the elect. His place among the immortals now seems fixed. But in his own lifetime it was not so. To his other attributes, he added that most blessed of all the qualities that are required of us-the willingness to give."

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OOK WELL TO the hearthstone!" President Coolidge once said.

As members of the Aryan race, this is indeed old advice to us, for in ancient Arya from whence we sprang, it is said that every hearthstone was an altar.

We do not need, however, to go back to so remote a time to find this same thing true. It was also true of the Fredericksburg home in Virginia, and in the Mount Vernon home in which George Washington lived.

If ever a mother tried to make her every hearthstone an altar to the living God, it was this most famous of all American mothers, Mary Ball Washington.

The coat of arms of her family in England bore on it this motto, "And look to heaven," and that is exactly what this good woman did before, and especially after, Captain Augustine Washington, the father of that little flock of five children, died when George, the oldest, was but eleven.

Never does her famous son's birthday come around anew, but I like to think of her handing the lad his father's Bible and telling him that he must take his father's place in the home. Surely he heard the call of God that first day when he said the family grace in his father's place at the table at his mother's request.

It is hard to imagine how a famous American author could have been so lacking in his knowledge of Washington's life as to make fun of the tradition about his prayers at Valley Forge in his recent biography of Washington. From what assumption of the family leadership in religion, which he accepted gladly and loyally at his mother's request, to the end of his life his religious habits were fixed. Prayer at Valley Forge was therefore as natural to him as eating.

WASHINGTON'S call in that Virginia home reminds us of Samuel's call at about the same age, and all his life, Washington, the man, served the people of our land as one who felt a definite responsibility toward God.

Even in his "Farewell Address" to

his fellow countrymen Washington talked about the relation of morals and religion to government. It is not unusual to compare this address with that last address which Samuel made to the people whom he led so well and so faithfully.

How alike these two messages are in many ways!

Would it not be well for us as a nation, at this, another anniversary of Washington's birth, to look back again to that godly mother's hearthstone with the intention of setting up many new altars around our own everywhere?

All prophets of our industrial order-to-be predict more leisure for our working masses permanently. This challenge of leisure is upon us as a people as never before.

If this leisure could be used around our American hearthstones, we would not fear its effect on the spiritual life of our nation, and if these altars to the living God were set up we would know that our leisure would mean more true happiness for everyone.

That home of George Washington's boyhood was Bible-centered, as was Mary Ball's home in England before it.

Bible-centered homes!

Here is the great basic religious objective of the Sunday School and church for this hour in our country's history. Here for our adult Bible classes is the objective that should be receiving the chief emphasis all over the land.

What social problem would we fear, what social peril but would vanish from our saddened vision today, if the church of the living God were on fire for Bible-centered homes?

Almost every great leader we have had has come from such a home.

That was the secret of Washington's God-mindedness as a leader of his people; that is the reason President Coolidge added to his "Look well to the hearthstone" these words, "Therein all hope for America lies."

Leisure, and ever more leisure, means peril, and ever more peril, unless it is used for the glory of God



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ONE MILLION NEW TEEN AGE DRUG ADDICTS

(Continued from page 6)

where. They are cultivating new drug addicts daily.

While you sit in comfort and read this report, forces are hard at work to cultivate over ONE MILLION new teen-age drug addicts in the western bloc in the next year. Red China is screaming for a seat in the U.N.-and for a good reason. Once seated and given the badge of prestige, she can expand her billion dollar a year narcotics trade, through trade missions, into every major port in the U.S., Canada, Latin America and Western Europe, Her U.N. representatives will double as contact men, opening a steady flow of heroin into the country. If Red China is seated in the U.N.-I prophesy that within ten months we will be reading of teen-age "OPIUM ADDICTS" in every major city. Any minister of the gospel who clamors for recognition of Red China is a Benedict Arnold to our youth.

Is this a hopeless situation? Is there no cure for our addicted

youth? Jails have failed in the "cold turkey" process practiced in confinement. Psychiatrists have failed in the "quarantining" of victims. Hospitals and clinics suffer from a "sense of frustration" in the field of narcotics. The medical profession claims there will never be a "magic key" to a "cure." It seems we have heard from every source except the church! If every other attempt has failed—is it not time to recall the everlasting words -"WITH GOD NOTHING SHALL BE IMPOSSIBLE."

There is a positive cure for drug addiction! We have found it! We want the whole world to hear about it! We can prove it at the Teen Challenge Center. Mainline addicts with suicidal tendencies have not only been cured but are now preaching the gospel. Within one year they are going into hideouts to rescue other addicts. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things become new" (2 Cor. 5:17). The cure is Christ. It always has been. He never fails!

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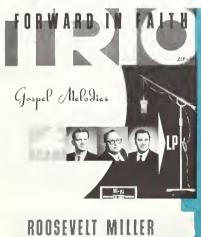
THE FORWARD IN FAITH TRIO and Roosevelt Miller are heard each week over the FORWARD IN FAITH Radio Networkcheck local newspaper for time and station.



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Pathway Book Stores, Akron, Ohio; Tampa, Florida; Charlotte, N. C., and Atlanta, Georgia





STATISTICS

(Continued from page 27)

Fort Worth (Riverside), Texas Metter, Georgia Greenville, North Carolina Everett, Pennsylvania Bremen, Georgia Douglas, Georgia Draper, North Carolina Washington, North Carolina Cincinnati (Hatmaker), Ohlo Collinsville, Illinois St. Pauls, North Carolina Oxford, Ohlo Maiden, North Carolina Somerset, Pennsylvania Geneva, Alabama Buford, Georgia Sylacauga, Alabama Bartow, Florida Plnellas Park, Florida Evarts, Kentucky Laurens, South Carolina Ceveland (North), Tennessee Tillman Corner, Alabama Dwarf, Kentucky Valdese, North Carolina Alma, Georgia Columbia, Kentucky Clyde, South Carolina		98	
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Pinellas Park, Florida		92	
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Spiritual Results Among Our	Vo	ith	
	101		
November 30, 1961			
Saved		3	196
Saved Sanctified Filled With Holy Ghost Added to the Church		J	530
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Added to the Church			958

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TRIAL

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Average Weekly Attendance

Novem ber	1961
500 and	Over

000 0110	
Greenville (Tremont Avenue),	
South Carolina	
Mlddletown (Clayton), Ohlo	650
Jacksonville (Springfield), Florida	503
Grlffln, Georgia	503

400-499	
Hamilton (7th and Chestnut), Ohlo	490
Cleveland (North), Tennessee	
Atlanta (Hemphlll), Georgia	
Dayton (East Fourth), Ohlo	
Cincinnati (12th and Elm), Ohlo	
Wilmington, North Carolina	
Kannapolis, North Carolina	407
300-399	

300-399
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South Carolina 248
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BY CECIL B. KNIGHT, National Sunday School and Youth Director

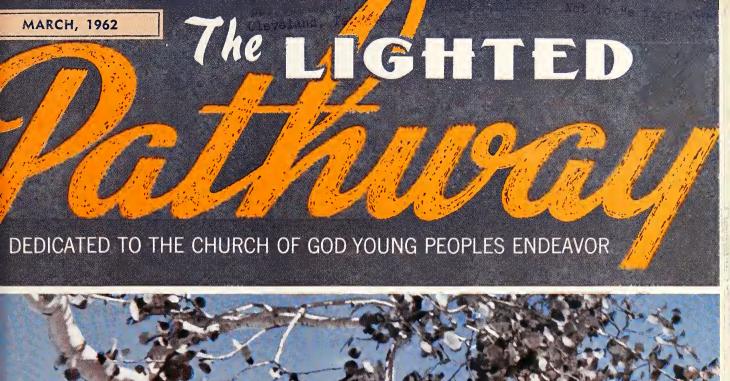
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North East Pennsylvania	Total Sunday Schools organized since June 30, 1961 (New and Branch) 70	Greenville (Woodside), South Carolina 110
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Drumming up Members!
New Members! HOW THE PATHWAY BOOK CLUB OPERAT Each month the Pathr
Bock Club judges will make
selection for e
dlylsicn from the very best Christ
books availa
The books will be revier and described
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The member whether or not he des the book for his divisi If so, he d NOTHING, it will co automatica decide BOOKS FOR ONLY 990 Tf does NOT want the selecti ENROLLING IN THE PATHWAY BOOK CLUB he simply mail properly chec The Pathway Book Club offers books in three separate rejection slip, wh is attac to the bottom and distinct divisions. The MINISTERIAL DIVISION offers sermonic helps and study books. This division is for ministers and Bible students. the Book Path p for each divisi The REGULAR DIVISION offers Christian fletlon and devotional books. This division is for layman, teen-ager and adult. 3. The JUNIOR DIVISION offers expensive Christian books for children under twelve years of age WHAT OTHER MEMBERS SAY ABOUT THE CLU REGULAR 1. STUMBLE UPON THE DARK MOUNTAINS by Lon Woodrum. (Retail price, \$2.00)
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YOUTH WANTS TO KNOW

Dear Editor, Please help me. What is a real Christian? There is so much that I cannot understand. V. M.

Dear V. M. Let me answer this question very briefly with a little quotation I have pasted in the front of my Bible. I cut it out of a magazine several years ago.

A Christian Is
A MIND
Through which Christ thinks.

A HEART

A HEART

Through which Christ loves.

A VOICE

Through which Christ speaks.

A HAND

Through which Christ helps.

Think! Do you let Him have your mind, heart, voice and hand to use at His command?

PEN PALS:

Miss Nancy Sanders (10) Route 2, Box 304 Coker, Alabama

Miss Murle Sanders (12) Route 2, Box 304 Coker, Alabama

Ronald T. Hunt (13) 213 Alsop Street Enfield, North Carolina

Miss Irene Dickens (17) Route 4, Box 341 Elizabethton, Tennessee

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Ronald C. Clemmons (15) 211 Alsop Street Enfield, North Carolina

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Roy S. Williams (16) 405 McGwigan Street Enfield, North Carolina

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THE Soft Wind

EDITORIAL BY LEWIS J. WILLIS

"And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon" (Acts 27:13, 14).

HE VERSE ABOVE seized my interest like my little daughter's puppy snatches a bone. Here is a situation loaded with real drama. Imagine a beautiful day with the sky blue except for a handful of clouds here and there. A sturdy boat rocks gently, fretfully pulling against the ropes which hold it. The wind, soft and fresh, catches eagerly at the sails. Those responsible for the ship feel it is time to move. Aboard the vessel, however, is one little man who does not agree with the crowd. He says, "Sirs, I perceive that this voyage will be with hurt and much damage."

In spite of Paul's warning, the centurion in charge listened to the master of the ship who felt it was best to sail. After all the master of the boat was an expert in matters of ships and the sea. Of course there were occasional storms, but the weather now was nice and the ship was sound and strong.

"When the south wind blew softly, supposing . . ." confident of his opinion and lured by the favorable wind, the captain "supposed" it was wise to sail. Proceeding on a supposition "loosing thence, they sailed." From the safety of the harbor they proceeded out to sea with the south wind filling the sails. It was not long, however, until they encountered another wind—a tempestuous wind.

The voyage ended in complete loss of the ship and cargo. Only the men were spared and that through the prayers of the little man who gave the warning earlier. The soft south wind had changed to the howling, tempestuous terror of the monstrous storm which dashed the ship to pieces and flung the passengers to the mercy of the sea and of God.

There are many truths apparent here. Look at Paul. It takes first-class courage to stand up against the crowd. Most folk are normal and wish to be popular. Few persons enjoy being singled out as a "kill-joy." In Paul's case it seemed quite ridiculous for there didn't seem to be anything greatly wrong. The sea was calm and a nice breeze was blowing. Yet Paul

was no kill-joy, he wished to reach Rome as badly as anyone. He did have an ear sensitive to the voice of God, however, and God was saying, "this is not the time."

Fair Havens, where the ship was anchored, was not an excellent harbor. If the ship were to be forced to winter there, many inconveniences would be suffered by the passengers. Anxious to avoid the disadvantages there, the captain was inclined to sail the few hours necessary to reach the desirable shelter of Phenice.

HOW LIKE THE carnal heart. Restless against restrictions and discipline it longs for something new—something different. The safety and reasonable comfort of the present is minimized. Church restraints irritate, appearing excessive and unnecessary. Godly counsel becomes burdensome and a bit tiresome. The heart foolishly demands a change—a change from that which is safe for that which is new but perhaps dangerous.

When the wind blew softly from the south, the captain eager to sail, supposed it was proper to lift the anchor. The snare of the south wind is never more subtle in its scented and bewitching blowing, than when it tempts the young person to lift the anchor which has held him fast. Supposition is a tricky and most unwise basis on which to lift your anchor. Don't trust the tempting south wind; it may be the first stirrings of a terrible storm.

Everything was lost except the lives of those aboard. The once proud ship so stalwart and sufficient was splintered to pieces. Valuable cargo, representing long years of labor, was swallowed by the angry sea. Bruised and unhappy, cold and sick, the passengers exhaustedly stagger onto a small island. How happy they would be if they were resting in the comparative comfort of the harbor they so disdained a few days ago.

Let us avoid those inclinations which tend to draw us away into strange and unsure paths. Discipline those appetites which call for unusual and questionable participations. Beware of the beguiling winds of temptations which urge a departure from the rules which have always been good and fair. Don't trust the soft winds which lure you away from the harbor. You might get into a storm. You could lose everything.



Illustrated by Walter Ambrose

CAUGHT

By Roy Bernard Jussell

Truth can be full truth, or only half truth. Some of us might think that half truths are pardonable.

N CIVICS CLASS, Paula Dresden squirmed uneasily in her seat, hoping desperately that the class would soon end. Her face and ears burned; she supposed they were as pink as the ribbon binding her deep brown pony tail.

Bruce Kellogg, of the high I.Q., with his light blue, frank eyes, that expressed so well his clean, clear mind, sat right behind her. "See-

ing my guilt," Paula thought.

She supposed they'd walk home from school, as usual, and he'd want to talk about the civics lesson. Strangely enough, though the lesson was on government, it pertained to herself, really.

She watched Miss Althea Bliss adjust the glasses on her longish nose, and then say, "So we have decided that the corrupt governments

in nations which decayed and died were really the fault of the voters who elected the officials."

Miss Bliss paused, to let her words sink in, and then added, "We have also resolved that governments are actually the people of the nation, since that is where the officials come from. So, when truth and honesty die in a people, it follows that the nation also dies."

Paula was certain that her ears were a deeper red. She swallowed miserably, and needlessly brushed her dark hair back. She thought, Miss Bliss is talking about me, and probably knows it. So did Lilly Senter, Orly Glass, Bob Norton and perhaps scads of others, excepting Bruce, who was new at Harkness High. He had dated her twice and was, incomparably, the nicest boy she had ever known or even dreamed of knowing.

"Bruce," said Miss Althea, "have you anything else to add to our discussion?" She smiled admiringly at him

In his fine, clear voice, he said, "Yes, Miss Bliss. Truth can be full truth, or only half. Some of us might think that half truths are pardonable."

Paula swallowed again. She'd been telling half truths for years to her mother and dad, and had gotten by with them, but had been caught up with by classmates now and then, when she'd had to invent another half truth or full falsehood to cover her first one.

"Bruce," said the teacher, "could you illustrate a half truth?"

He said, "A candidate running for office promising the voters more than he knows he can give them, just to win an election."

"Such a candidate," said Miss Bliss, "would be a charlatan, a quack, too." She looked around the class, for other comment, and then said, "Paula?"

Paula's face turned red, and all she was able to say was, "Honesty is the best policy."

WITH SCHOOL over with, she and Bruce walked down Washington Street. He carried their books under the arm of his blue sweater, that matched his eyes. Because Miss Bliss had thought his remarks in class so valuable, Paula

said, "You did well in civics, Bruce."
"Thank you," he said. He was above six feet, while she was less than five. "Did you really like what I said?" he asked.

When her guilt made her hesitate, he said, "Of course my remarks weren't personal, just objective. You know that old saying: 'Present company excepted.'"

"Hmmm," she said, and, realizing that she had agreed, and that it wasn't the truth because it did apply to her.

She didn't want to talk about the subject and supposed he knew it because he said, "Let's get off it. Long as it doesn't apply to either of us."

She blurted out, "Of course it doesn't," and that was a full-fledged lie. But if she told him the truth about herself she was sure that he'd stop going with her. He belonged to Youth at his church, supervised playground activity at the Recreation Center two evenings a week, gave talks to clubs, both men's and women's, and was in everything good you could think of.

He grinned down and said, "I'd still like you to go with me to our church Youth, Paula. I'm persistent, you see."

The last time he'd asked, she'd said, "I would, but—" She'd quickly invented a half-truth by adding, "I have to help Mother with my new dress." That was half true because she would help early in the evening only and have time to go to Youth, but she felt too guilty, too inferior, to go.

She answered him now, with at least some truth. "I hope to go with you—sometime."

And then, as they reached their homes, which were side by side, she said a thoughtless thing. "I can't see, though, how half-truths really harm anyone."

"Only the one who uses them," he said, and looked at her strangely as they parted. He called after her, "I mean, mainly the one, though the others, too."

When, a little later, she went to the Public Library and returned home, she found her mother in the kitchen, ironing a pink blouse, one that Bruce liked. "Paula, where were you so long?"
She hesitated an instant, and though she had told herself she must stop telling half-truths, she failed again when she said, "Oh, the lady at the library was so pokey." That part was true, and her mother accepted it as the whole truth. But it was not at all the reason why she was late. She'd run into Carla and Pam, and they'd gone to Biff's for a soda.

The soda cost thirty cents from her allowance, and she knew she should not have spent it. She was sure, though, that if Bruce had done such a thoughtless thing, he'd have told it to his dad, clearing the thing at once.

But, as it was, that thirty cent expenditure was to call for more untruths.

HER MOTHER hung the blouse on a hanger and, as she ironed a housedress, remarked, "Are you going over to study with Carla this evening?"

"Yes, Mother." Again, it was only a half-truth. They were going to study, true enough, but. . . .

"Will that Jenks boy be there, that Rusty, Paula?"

"Ah—he's playing ball with Rod Sommers, Mother."

That's another half-truth, Paula told herself, because, while Rusty and Rodney actually would play baseball, that wasn't all of it. The four of them would drive to Silver Lake later in the evening, in Rusty's convertible.

"I'm relieved," said Paula's mother, "that Rusty is busy playing ball. He's such a reckless driver, as you know."

Paula said nothing, but each time she told a half-truth, she thought of Bruce, how fine he was. She remembered her mother saying, "Things come in threes," the good and bad, and what was to happen next would be an avalanche of troubles. Paula thought, afterwards, that if she'd only begun to apply the warnings in Miss Bliss' talk that very day, she wouldn't have been caught and humiliated.

It was past ten when she came in the door and saw her mother alone, sewing on the chesterfield. Mother failed to greet her, but sat there looking downcast. "Mother, I'll need thirty cents for a new note book for English in the morning." At Carla's, she had used the last sheet. She'd stop in at Smith's to buy it on her way to school.

Her mother went on sewing and said, "Paula, sit down here beside me."

Paula swallowed her fear and sat, but for a long moment her mother did not speak.

Finally, she said, "The manager from Biff's phoned. He said that when you girls were in having sodas, you left your math in the booth."

Paula's eyes widened. So Mother knew, then! "I—I forgot to tell you," said Paula.

"I'm afraid you did not forget. You led me to believe that you were delayed at the library. And you spent your note book money for the soda."

"But, Mother! The library lady was pokey!"

"Perhaps, Paula. But I even wonder about that. Don't you see that when you tell only a part of the truth, and people find it out, they can't believe you when you do speak the truth. Part of what you say is true, the other is only an evasion."

PAULA WANTED to cry. Mother was so sweet, and this was breaking her heart. But there was more to come.

Her mother sighed and said, "Mrs. Grissmore stopped in." Just that, and it spoke volumes, because the woman was a busybody.

"Paula, you said that you would study with Carla. Did you?"

"I certainly did, cross my heart, Mother!"

"I'll believe that, dear. But, again, that's only half the truth. You did go riding with Rusty and the others, and you led me to believe that Rusty would be playing ball all evening. Mrs. Grissmore saw you riding toward Silver Lake."

Paula dropped her head in her hands and wept. She heard her mother blow her nose.

"Dad and I," said Mother, "haven't been the inquisitive sort with you, Paula. We thought we'd set a good example for you, and

(Continued on page 24)



An anonymous Junior-high math teacher sizes up his Sunday School . . . and finds it lacking. Read what he has to say carefully. Could he be talking about your Sunday School?

'M A TEACHER twice over. Monday through Friday I belabor a roomful of seventh-graders in math and science. On Sundays I teach Sunday School. Last week I attended the annual public-school teachers' convention and got pretty excited about my profession. When I got back, I straightened George Washington's picture and shook the dust from the flag. The students seemed better behaved, too. I was glad to be a teacher!

But tonight I'm lower than a first-grader's lunch pail. I just came home from the monthly Sunday School staff meeting. The pastor gave a nice talk. He said the Sunday School reaches more people, wins more converts, recruits more missionaries, and holds more contests than any other part of the church program. And this is true. But it's also a miracle greater than the sun standing still for old Joshua.

For if the public schools had been operated like our Sunday School, education in America would have collapsed a century ago. Take a good look. I worked hard for a college degree and a certificate which met State requirements. I am required to take additional college courses every two years.

How about the Sunday School? Take Fred Brown. A good guy, sure. He just joined the church this spring. The deacons figured Fred needed a job in the church to keep him interested, so they gave him a class of junior boys. Fred had never taught a day of anything in his life. He admitted that he knew next to nothing about the Bible. The children got pretty

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well out of hand, and now no one will take what's left of the class. So Fred stumbles through the "lesson" week by week.

Mrs. Wilson is a lovely lady who has had a class for years. Each Sunday morning she faithfully reads from the quarterly to four or five primary youngsters. Then she reads aloud the story from the Sunday School paper. She doesn't have time to study. Besides, who needs to study after twenty years of teaching?

The lesson helps in the quarterlies are fine—but seldom digested, and almost never used. Apparently no one thinks of the potential impact of the Sunday School curriculum on the children, or the great gaps in Bible knowledge created by our hit-or-miss studies.

Let's note the classroom situation. Through the week I have large windows, chalkboards, bulletin boards, maps, encyclopedias, comfortable desks, and simple lab equipment to effectively teach science. The school makes available projectors, and films correlated with my study units. I'm almost ashamed to tell about our Sunday School. I'm told we can't afford proper seating. Most of the classrooms do not have tables. A chalkboard is around somewhere, but who knows how to use it effectively! Poster work, bulletin boards, visual aids: can't afford them, too much bother, no time, too busy teaching the "lesson."

It's the *can't afford* part that hurts. We managed to scrape up the price of choir robes, and new carpeting for the chancel, also a new twin coffee percolator. It's embarrassing when you run out of coffee at a \$3.00-a-plate feed.

My public school principal requires the faculty to report a half hour before classes begin every day, and remain a half hour after the students are dismissed. Effective teaching demands advance preparation both of lesson and room. Evaluation at the day's close with the lessons still fresh in mind proves helpful in strengthening our teaching. But on Sunday morning at least half the Sunday School teachers come late, and pupils roam about the building with no supervision.

Fred Brown accidentally came early one Sunday. He was horrified to find his junior boys huddled in a corner matching pennies intended for the collection. If Fred had regularly arrived early, before the boys, and had provided some activity or at least chatted with them, the lust for gambling might have been controlled.

Next, the opening "exercise," which is a routine that opens nothing and exercises nobody. The only thing that changes is the season. "Silent Night" replaces "Heavenly Sunshine" for a couple weeks in December. One Sunday last July, I liberated a good-sized firecracker from one of my boys during the opening exercises. For just a moment, I was tempted! I find our public school assemblies purposeful, brief, and usually appreciated. The assembly period in Sunsay School misses on all three scores.

NOW, I MUST REALLY lower the flag to half-mast. We say the aim of the Sunday School is to win people to Christ. So once every two years or so, we have decision day. This embarrasses some of the teachers since they aren't sure just how to go about leading a youngster to a decision for Christ. Now and then one of the children accepts Christ at Bible camp or V.B.S. Then what?

Our Sunday School has no systematic program to tie the young people into the church. Sure, a halfhearted mention is made each Sunday to "Be sure to stay for church," which most children—and many teachers—regularly ignore.

In school the Future Teachers, Medical Society, Latin Club. and assorted other special-interest groups meet regularly with adult leaders helping to tie youth to worthwhile hobbies and careers. What could be more important to a Sunday School youngster than a definite, well-known program to quicken his spiritual interests and relate him to the entire church?

The annual fiasco known as the Sunday School picnic tortures my memory—so does the Christmas program. Even Rally Day pales in comparison with a school pep rally for the intramural basketball playoffs. What makes the difference? Enthusiasm, imagination, variety, and planning makes the difference.

I could go on and on. I'm concerned because we've let the best thing that ever happened to the church of Jesus Christ degenerate into a sagging mess. The Sunday School holds the greatest promise for evangelism and training in the church. Shouldn't it be treated with the same dignity and respect that the public school enjoys?

True, public school teachers are salaried and should take their work seriously. But did you ever look into the face of a troubled Sunday School youngster, and realize that you hold the key to his life's happiness? Have you ever seen a young person bud into life radiating Christ, and know that your teaching had a part in it all? That's a pretty fair salary in this day of inflation.

It may be argued that public schools are stronger because the law forces attendance, while Sunday School is voluntary. All the more reason why we should do everything in our power to make the Sunday School effective and attractive!

Sure, taxes pay the bills for public schools. The collection plate must pick up the tab for the Sunday School. I keep thinking about those choir robes. Each robe would have bought three kindergarten chairs. It's a matter of perspective.

A root problem can be uncovered by contrasting public school and Sunday School administration. The town's leading citizens seek membership on the district school board, a position of prestige. The school board hires the best superintendent available. He gets a three-year contract, renewable if he produces.

I'm not suggesting that we hire Sunday School workers, but I do think we should overhaul our antiquated approach to Sunday School administration. Many churches are now creating Christian education boards from among their most able members. The board selects a superintendent. Our superintendent is a dear lady, but she's in office only because no one else will take the job. She's untrained, and she ap-

parently hasn't learned the value of the periodicals and books aimed at helping her to do a better job. Nor has the church ever offered to send her to a Sunday School convention. She'll be elected year after year and struggle along with meager results, while the Sunday School slowly dies.

Overwhelming evidence favors some systematic means of evaluation. Sunday School enrollment doesn't tell the whole story. Our public school district has standing curriculum committees, and continuous personnel evaluation. Why not the Sunday School?

There is no use going on. As there's little hope that things will get better—not unless we can jolt some of our leaders from their comfortable, padded chairs.

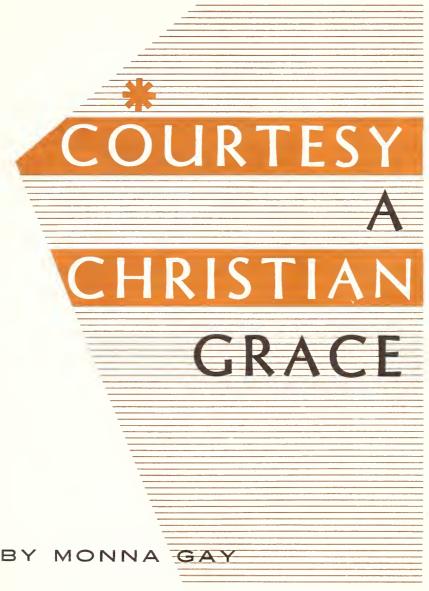
Sunday Schools can be revitalized. We must proceed prayerfully. Here are my ten suggestions:

- 1. Decide the true worth of the Sunday School. Is it useful in fulfilling the Great Commission? Any arguments?
- 2. Elect a Christian Education committee. Charge this committee with the efficient operation of the Sunday School.
- 3. The Christian Education committee will recruit the best possible superintendent, and lend him the support necessary to give the position meaning.
- 4. Adopt and publicize a challenging, sane standard for teachers. (Some feelings may be temporarily bruised when the be-on-time edict goes forth. They'll heal.)
- 5. Establish a practical training program with institutes, seminars, books, periodicals, and etc. Keep training before your teachers.
- 6. Check classrooms and equipment. More people find Christ through Sunday School than through the choir. Keep the church budget in proper perspective.
- 7. Take a long, hard look at the curriculum . . . evaluate from teacher and pupil viewpoint: practical, doctrinal, Biblical. And don't forget the take-home papers.
- 8. Evaluate the evangelism and church tie-in. *Plan* to lead the pupils to Christ and to membership in His church.
- 9. Lay out a year's program. Lend fresh thinking to the annual events. Get the Sunday School picnic out of its rut. Start the Christmas program planning in September—not mid-November.
- 10. Above all, keep the Sunday School before the

entire church. Seek spiritually-minded teachers with a personal concern for the pupils. A prayed-for Sunday School must succeed!

Our youth spend thirty hours a week, often in multimillion dollar buildings, under the guidance of highly trained personnel in the learning of cultural and academic subjects. Dare we settle for slipshod, anyone-will-do, halfhearted Sunday Schools?





ANY PERSONS claim that the old-time practice of courtesy is disappearing.

This should not be true of a Christian. Jesus manifested courtesy at all times. He showed courtesy to the woman at the well (John 4). It amazed her that a Jew should ask a favor from a gentile. Jesus broke down that barrier between Jew and gentile.

He manifested courtesy under the most trying circumstances. When He was suffering the agony on the cross, He beheld His mother standing near. Her womanhood called for protection, so Jesus commissioned John, His beloved disciple,

to care for His mother.

Social status make no difference in the performing of acts of courtesy. Courtesy never belittles a person. It ennobles the one and compliments the other.

Emerson spoke wisely when he said, "What you are speaks so loudly I cannot hear what you say." Certainly we reveal by our outward demeanor and mode of living that which we really are.

Courtesy certainly calls for pleasantness to those with whom we associate. Why should one person inflict his bad temperament on another? It is said: "Violence is not half so dangerous, it besieges us openly; . . . but courtesy, if we be enemies, makes us lay our weapons down and take up *love*."

THE STORY is told of a man from the city who purchased a farm, not knowing that for many years there had been an argument going on over the location of a division fence.

After he found it out, different persons in the little farming community told him that he was sure to have trouble with his neighbor, who was half-Tartar and half-Hun.

The city man thought little of the warning until one morning when he walked out to look at the fence in question.

In just a few minutes, his chipon-the-shoulder neighbor walked over to the man and blurted out: "This fence is one foot over on my land and it's got to be moved!"

"Very well," answered the newcomer in a soft, courteous voice, "if this fence is over on your land one foot, and has been for all these years, I shall see that it is moved back two feet on my land."

There was instantly a changed expression on the face of the other man. For a few moments he was speechless.

Then he said, "That is more than I claim. Only move it back one foot!"

"Never mind about that," said the newcomer, smiling pleasantly, still keeping a tone of courtesy as he spoke, "You know, Sir, your friendship is more valuable to me than two feet of land."

The old farmer looked up into the face of the man from the city. Tears welled up in his eyes as he said, "My friend, let's just forget about the old fence. You come on over to my place and meet the wife. She makes awful good apple pies."

Through that little act of courtesy, a friendship began that only death could end.

There is marvelous power in courtesy.

Christians are courteous! Christ set the example and if we are to please Him in our daily living, we must possess this grace of courtesy.

AD, SOME OF the fellows call me names," Jim said, slumping into a chair in his father's den. "And I don't like it much."

"What sort of names do they call you, son?"

"Oh, different names. Sam called me a 'tumbleweed' just today. What is a tumbleweed, Dad?"

Dad laid down his paper. "A tumbleweed was once a Russian thistle, I'm told. In some places, it is said, they grow as large as an ordinary washtub, but around here they are much smaller, of course. In summer they are green and round, but the hot sun dries them thoroughly. After a time, they change to a dark-brown shade, and become too heavy for their stems, so they fall off the bushes and lie on the ground. Then when the wind strikes them they do queer tricks, tumbling and rolling and scurrying gaily before the breezes. I watched one some time ago, as it moved rapidly along. Sometimes they travel surprising distances to deposit their seeds."

"Thanks, Dad. But I still can't see—" Jim's face wore a puzzled frown. "I can't see why Sam called me a tumbleweed. I'm neither round, fat, nor brown, so why—?"

Dad chuckled. "I don't know just why Sam called you a tumbleweed, son." He gazed at the ceiling a moment. "Let us see. A tumbleweed depends entirely upon the wind for its power to travel. Without a breeze, it lies helpless where it is. Now, its purpose in life is to go somewhere and carry its seeds, eventually depositing them in the earth, so that more tumbleweeds can grow next year. We can see that it is useless without the wind to push it along."

The big grandfather's clock ticked slowly. Jim studied the pattern of the rug, then asked, "You mean, Dad, that maybe I depend too much on others to push me along? Is that what Sam meant, too?"

"I don't know what he had in mind. Perhaps he was only trying to have fun with you. It's quite likely that Sam doesn't know much about tumbleweeds himself, and—"



"Oh, but he does, Dad! Sam's a whiz at such things. He can tell you the name of almost every weed and flower around. I guess maybe Sam meant that I'm like a tumbleweed, in some way or other."

"Well, then, suppose we analyze the tumbleweed a bit more. Just how could a boy like you resemble a tumbleweed, I wonder. Could his attitude in general be like that? Too dependent upon others, or upon circumstances? On top of the world when everything is going fine, down at the bottom of the well when things go badly?"

"Could be," Jim said, thought-fully. "And Sam says I'm an okay pitcher when our team's winning. But no good when the bases are loaded. So I guess—" Jim stared through the window. "Maybe he's got something there."

"You think that it's possible, then, you could be somewhat like a tumbleweed, son?"

"Maybe. A tumbleweed isn't of much use when the wind isn't there to help it. And then when the wind does help, the tumbleweed must go wherever the wind takes it." Jim grinned a little. "I guess a tumbleweed hasn't much to say about what it does or where it goes."

DAD PICKED UP his Bible, "You know, son, I've often said that in this wonderful Book there's some principle covering nearly every problem of life. And I just happen to think of a few verses in the first chapter of James' epistle which could refer to a tumbleweed-or a 'tumbleweed boy or man." He turned the pages rapidly. "Here it is, James 1:5-7: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.' Can you see any resemblance there, to a tumbleweed, son?"

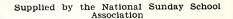
Jim nodded. "Sure. The waves of the sea are blown where the wind wants to take them."

"Yes. And that's the way it is with a man, or boy, who lacks the faith to go ahead and do things for himself. If he lets other men and boys pull or push him along he isn't too likely to go on the right path, see? He'll have to 'go with the crowd'—and the crowd, son, is so often wrong these days."

Jim thought a little while on that. "You know, Dad, Sam's a straight-shooter. He goes to Sunday School every Sunday, too. I guess maybe he meant it when he called me a 'tumbleweed.' Well, I'm going to see that at least I don't deserve that name from now on."

"Fine, son. But don't forget to ask the Lord for His help in keeping your good resolution. You'll need His help every moment."

"Okay, Dad, I'll remember." At the door, Jim turned, "I guess Jesus is the One a fellow can depend on to take him where he ought to go, isn't He?"



National Youth Week

APRIL 8-15

YOUTH YEEK is sponsored by the Church of Gad far the purpose of directing the attentian of the church to the talents of youth; and far the purpose of facusing the attention of young people on their personal needs. The National Youth Department will send to each church a FREE packet with materials an abserving YOUTH WEEK.



YOUTH WEEK THEME: MAKE READY

SUB-THEMES:

Monday: To present the Word (Bible Knowledge)

Tuesday: For a Life Career Wednesday: For Marriage

Thursday: For Community Service Friday: For Personal Witnessing Saturday: For Lasting Friendships

Sunday: For a Happy Life (accept Christ)

MAKE READY TO PRESENT THE WORD

By Miss Eunice Russell Pioneer Girls, Chicago, Illinois

It is no easy task to "present the Word." Why? "Thy Word is truth," said Jesus. And most of us avoid facing the truth about ourselves, about life, and about God. No magic modern method will make young people want the truth. This is the work of the Holy Spirit. Having begun on this premise, work with Him to ob-

tain the proper result of presenting the Word-a

changed life!

1. Never read the Word of God to young people without first focusing their attention on the passage. Ask a stimulating question, lead them to search for a definite answer.

2. Do not do the thinking for young people. Never feed them pre-digested milk, bread or meat. Get them to explore the central thought, the relationship between verses, the contrasts, the analogies and their meaning, the development of a Bible character.

3. Do not leave them with just more Bible knowl-

edge in their hands. Lead them to apply it to life in practical ways. Give them something to do with the truth taught in the next 24 hours. Better yet, get them to suggest the application themselves.

The goal of good Bible teaching is to make youth independent of you in their Bible study. Shun any

method which does not lead to that goal.

MAKE READY FOR A LIFE CAREER

By Mrs. Norman S. Townsend North Kingstown, Rhode Island

The right life career! Choosing it brings bewilderment, frustration, and sleepless nights to many young

people. The youth leader can help by:
1. Teaching definite steps to take in determining God's will, and leading youth to be concerned about finding God's will.

2. Guiding youth in determining what their abilities

really are.

3. Keeping Christian college catalogs and year books in an accessible place.

4. Taking groups to Open House activities at Chris-

tian colleges.

5. Planning a series of "Christian College Week-

of the service of the his arm, preaching under a banyon tree? Could be, but a "full-time" Christian servant may also be a radio man with a screw driver in his hand, manager of a Christian book store, an artist doing lay-outs for a Christian publication, a musician or a script writer for Christian radio, a linguist working on an unwritten tongue, a secretary, an accountant.

The world has unemployment problems, God's laborers are all too few. The time is all too short! Let's

go to work!

MAKE READY FOR COMMUNITY SERVICE

By Rev. Thomas R. Teply Montclair, New Jersey

The largest gap in your total youth program is most likely to be in the area of Christian service. Nearly every evangelical church gives its youth opportunities for study in Sunday School, worship, in Sunday services, and leadership in the weekly youth group. One of the reasons why so many youth groups are so weak is because the young people see no purpose in their study, worship and meetings. The first thing for you as a youth leader to do to correct the problem is to recognize that it exists. A youth group with-out opportunities for Christian service is like a "basket a human without arms or legs.

The second step in the solution to your problem is to discover what organizations in your church and communty might appreciate the Christian service of your young people. There may be a county home for the aged near by, a church-related nursing home, a children's hospital or orphanage, a jail, a community center, a "Y" or a neighboring church, a servicemen's center, a friendly police department which would permit street or park meetings.

How to express your Christian service in the community is another part of the problem. Will you plan a sophisticated organization of gospel teams? Do you want to lead more or less formal services, with the young people taking bit parts? Are you going to provide social activities for underprivileged people, and include a spiritual note? Would your church's official board allow the youth to pursue a project to raise funds for missionaries?

You must be so enthusiastic about opportunities for Christian service for your youth that when you challenge their lives with the opportunities, they will be eager to begin. And be sure that their first experience so glorifies their Saviour and blesses their own hearts that they will want to make a lifetime career of serving

the Lord with gladness.

MAKE READY FOR PERSONAL WITNESSING

By Miss Winifred L. Fay Pioneer Girls, Chicago, Illinois

If you know Christ, if you talk with Him in prayer and listen to Him as He talks with you through His Word, tell others. Tell them enthusiastically and excitingly what He means to you, what He has done for you.

Live in a way that speaks louder than the words you say.

Ask God to make you His mouthpiece; to show you

Jane's and Bill's needs and a common experience which you can share; it can become a springboard for talk about Him.

As leaders of young people, your example is the most powerful teacher in "making ready for personal witnessing"

nessing.

MAKE READY FOR LASTING FRIENDSHIPS

By Rev. Ray Zimmerman United Brethren in Christ, Huntington, Indiana

The making of lasting friendships is an art any normal person can cultivate. It is not easily attained. There is no short cut in achieving it. All must pay the same price. It cannot be secured at reduced prices and it is never on sale at the bargain counters. It knows no inflation, deflation, nor fluctuation. While it is true that some have more resources than others with which to procure it, yet the price is the same for rich or poor, pretty or plain, handsome or homely.

When the Creator made man He saw that it was not good for him to be alone, so He made him a companion. It is important that we as youth leaders give our youth guidance in the choosing of a life partner. However, there are other friendships which are lasting and very important in the developing of a

happy life.

As youth leaders there are five essential qualities which we must always keep before the youth in helping them to "make ready for lasting friendships." They are: Be sincere, Be friendly, Remember people, Be courteous and kind and Like people. Youth leaders should always be on the alert to help young people

gain these qualities.

Social activities within the youth program of the church can be a valuable means of developing these qualities in the youth if the program is planned for

a purpose rather than just an activity.

MAKE READY FOR A HAPPY LIFE!

By Dr. Edward D. Simpson Fort Wayne Bible College Fort Wayne, Indiana

For the past several weeks we have been watching some little friends "make ready for a happy life" this winter. A family of squirrels has been gathering good-

ies against a guant gale.
Now, as the Creator has provided for the needs of the animal world, also He has arranged for human happiness here and hereafter—in the person and work of Christ (Phil. 4:19). Is it logical to assume, then, that our degree of happiness will be in direct

proportion to the place we give Him in our lives?

The Psalmist would answer, "There is joy in His salvation . . . and there are pleasures at His right

hand.

Jeremiah would claim, "He can turn mourning into

Isaiah would exclaim, "His servants sing for joy of

heart."

Matthew would urge, "Use your talents faithfully, that you may hear Him say Well done; enter thou into joy."

John would testify, "I know no greater joy than nurturing my young Christian friends I have led to the Saviour."

Paul would exhort, "Provide heart-soil for the fruit of the Spirit, which is love, joy . ."

Christ would invite, "Abide in me . . . that my joy might remain in you."

Live now as you will wish you had lived after you have stepped into eternity!

A RAISE,

NOT A RISE

From the Boss

ARY MARGARET laid her purse and gloves on the desk next to her typewriter. She patted her hair, powdered her nose, and remarked to the typist in front of her, "Well this is it! The day has come Jeannie, when I am going to ask the boss for a raise. I've been with Blank, Blank and Blank for over six months, don't you think it's about time? I always do my work well, I'm on time and very rarely ever absent. You'd think Mr. Blank would give me a few dollars extra in my pay envelope without making it necessary for me to ask."

Jeannie studied her co-worker. "What are you going to say when you go in to see the boss, Mary Margaret? The approach, I mean. Are you going to come right out and ask for more money? You should have a concrete reason of some sort ready if he should ask you why you think you need a raise."

"A reason, there always has to be a reason to make my life more complicated!" Mary Margaret picked up her hat and gloves, pulled open her desk drawer and laid them in beside her purse.

"Well, did you think up a good reason, yet?" asked Jeannie with her hands on the keyboard.

"I think I'll say, 'All my friends, girls with whom I went to school with have similar positions. We all started work at the same time and they have all had substantial raises, as much as ten dollars extra a week. And what's more, Mr. Blank, I earn less than they do!"

"No!" shrieked Jeannie. "Don't say that! That's one sure way of not getting a raise at all. You're more apt to get a *rise* out of Mr. Blank."

"Well, then," mused Mary Margaret, "how about this approach? It's so hard to make ends meet these days. You know the cost of living is going up. My landlady is planning to raise my room rent. I've just got to have more money or I'll starve!"

From the look of surprise on Jeannie's face, Mary Margaret knew this would be the worst possible reason she could offer.

"Well, I won't leave this office today until I have talked to Mr. Blank," and with that statement, she put a piece of paper in her typewriter and typed the next suggestion out word-for-word.

"Listen to this, Jeannie. 'I wanted to go to Bermuda on my vacation, but I guess it costs too much. I like to wear nice clothes to the office, but I have to shop in bargain basements. It's impossible to have even a

By Pauline McConnell

few pleasures on my meager salary. A girl is young
only once!'"

"Oh, no! You do like working here, don't you, Mary Margaret? You march in to inner sanctum with a spiel like that and you'll be looking up an agency for another position. The 'poor-little-me' approach is definitely out!"

"I could tell Mr. Blank, I've been offered a better job with one of our competitors," giggled Mary Margaret. "Say, Jeannie, I'm running out of ideas."

"That approach would be blackmail, and you know it! Mr. Blank has been very nice to you, and even if he wasn't, you couldn't possibly use that method to better yourself."

"Oh," wailed Mary Margaret, "why did you have to complicate things like this? I was already this morning to go in and ask for more money in my own way. I think I'll sleep on the idea and ask him tomorrow. I'd better get back to work now."

How about you? If you were asking for a raise, what approach would you use? The time may not be too distant when some of you will be holding down office positions. Here's a few ideas to tuck away in your memory file.

*Experts in the know have devised an almost foolproof method of boosting the salary. It should work in a lot of other jobs, too. It will at least contribute toward getting a raise quicker.

- 1. Present your request in as businesslike a way as is possible. Use the same sales pitch your boss uses to a customer. (He'll appreciate that.)
- 2. Summarize the work you have done, pointing out the outstanding results of your personal contributions.
- 3. Point out any new skills you have brought to the job.
- 4. Attention can be brought to what money you saved him in suggestions, short cuts, using idle equipment, staying after hours in emergencies. Thinking of his problems instead of the disappointments you will encounter if you don't keep a date at home, or with friends.
- 5. Enumerate what constructive ideas you contribute, and what helpful suggestions or advice you give co-workers.

(Continued on page 24)

THE MAGIC WORDS

Devaney

Children's Page

By Julia R. Davis

OH, MOTHER!" exclaimed Mattie Lou. "I am so lonely at school. I don't know anybody, and nobody knows me."

"My dear, you shouldn't feel like that. Strangers often seem unfriendly when they are just thoughtless, or shy. By spring you won't be able to remember how you feel now."

"Maybe, but I wish I had some friends, now," Mattie Lou sighed. She'd left her friends behind in a faraway little town and come with her parents to the big city. She found it hard to make friends in the big city school.

"I know it's partly my fault. I am too shy with strangers; I wish I knew some magic words that would make people love me, like we read about in fairy tales," Mattie Lou smiled at such a thought.

"I know some words that always work like magic for me," said Mother, smiling.

"Oh, Mother, you are joking," said Mattie Lou, looking at Mother questionably.

"Oh, no I am not," Mother insisted, "but they are secret words, and you must keep them in your own heart. If you believe them they will bring more blessings than a magic lamp."

"Oh, Mother, please tell me!" begged Mattie Lou. "It is best not to speak them, but I'll write them. You must promise to keep them in your heart—just whisper them, so no one will hear you. And you must believe them, or they will not work," said Mother, solemnly.

Mother wrote some words on a slip of paper and handed it to Mattie Lou.

Mattie Lou was disappointed. "These don't look like magic words."

"Don't doubt until you try them," Mother advised. "Suppose you try them today, and see how they work. But you must believe them."

The next morning Mattie Lou remembered the magic words and her promise to try them to make friends. She, also, remembered that she must believe them and must do her part to make them work.

When she kissed her mother good-by and started for school, she whispered the magic words, softly. As she entered her home room, Miss Riley, the teacher, smiled at her. She liked Miss Riley, and the magic words came easily to her mind.

At lunch time she noticed a girl, sitting alone. Mattie Lou approached her, and shyly asked, "May I sit with you?"

"Oh, yes!" the girl exclaimed. "I was hoping that someone would notice that I am alone. I haven't

been here long and don't know many of the students."
"I haven't been here long, either," said Mattie Lou.
"I have been very lonely."

Janet Long, the girl, and Mattie Lou were soon talking like old friends. Like Mattie Lou, Janet had come from a small town school and was shy in the big city school.

Mattie Lou remembered the magic words and decided to look for others who were lonely.

THAT AFTERNOON Mattie Lou had trouble with a test. One puzzling question—she couldn't remember. The magic words came to her mind. The idea that they could help seemed so silly, she thought. But, she didn't believe Miss Riley would give a test too hard for the class. So she read the question very slowly and quietly several times, then she remembered the answer, just as time was out.

As she turned a corner leaving the grounds on the way home, she collided with two school mates, a boy and a girl. In embarrassment she stooped to pick up her books, that seemed to have multiplied in number as they hit the ground.

"Here, let me get them," said the boy. "I'm sorry to be so clumsy. Did I hurt you?"

"Oh, no. It wasn't your fault. I wasn't noticing where I was going," said Mattie Lou.

"I am Jack Mason, and this is my sister, Lois," said the boy.

"I am Mattie Lou Boynton. I've noticed both of you in two of our classes, but didn't know your names," she replied. "I haven't been here very long and don't know many of the students." Mattie Lou reached for her books.

"We are going your way. Let me take them," said Jack.

While they strolled along for several blocks, they chatted and became acquainted. Mattie Lou remembered the magic words, as she counted three new friends made during the day.

"Mother," she called, as she rushed into the house, "the magic words did work for me."

"I was sure they would," Mother replied. "'God bless you—I love you' are magic words. If carried in your heart, they will be a blessing to you, and make others happy, too."

"I feel sure they will bring a blessing," agreed Mattie Lou. "When I meet a stranger and have the magic words in my heart, I will feel like he is my friend, and someway I believe he will feel my friend-liness, too."

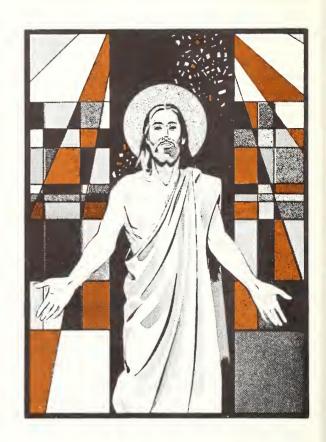
SUNDAY SCHOOL LOYALTY CAMPAGN

"Easter to Pentecost"

APRIL 22-JUNE 10

By CECIL KNIGHT. National S. S. Director

Every church will be filled on Easter Sunday! Over 300,000 people will attend a Church of God Sunday School. As one pastor put it, "This is the day I wish my congregation a 'Merry Christmas and a Happy New Year' for some of them will not be back until the next Easter." This great day, however, presents a wonderful opportunity to reach new people. Especially for Pentecostals, Easter to Pentecost is an excellent time to promote loyalty and faithfulness to God and His Church. This eight week campaign presents a timely theme for each week.





EASTER SUNDAY—"DAY OF COMMITMENT"

This is the kick-off for the Loyalty Campaign. The national attendance goal for Easter Sunday is 300,000. Each person will be a vital link in this attendance chain.

Those who attend Sunday School on Easter are urged to make a personal commitment to attend Sunday School for seven consecutive Sundays, climaxing with Pentecost Sunday.

Will you be a link in the attendance chain on Easter Sunday? Then decide and determine to be in Sunday School every Sunday from Easter to Pentecost.



LOYALTY TO THE SUNDAY SCHOOL

The Sunday School provides the church its greatest force for evangelism. Its interest in and ministry to all ages merits the total support of the church.

The Sunday School is the church reaching, teaching, winning, and enlisting those it wins in service for God and His Church. Jesus said, "Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you. . . ." (Matthew 28:19, 20).

LOYALTY TO THE CHURCH

The Sunday School is the church at study, using as a textbook, the Bible. The church should be the Sunday School at worship and at work building the kingdom of God.



In this hour of fading loyalties and changing times, the Christian needs to feel a new concern for the church. There must be a deep devotion to Christ—He is the chief cornerstone. There needs to be a sense of loyalty to the church. It is hoped that through this campaign an attitude of appreciation for the church, its leaders, pastors, and officials, will be felt by all.

LOYALTY TO THE FAMILY

While the family is the foundation of our society, it is being threatened today by divisive and destructive forces. We must learn and teach loyalty to the family in order



to please God, preserve our way of life, and fill our obligations to life. We must have Christian homes where parents and children honor and serve the Lord and are faithful to each other. The church must help in the development of loyalty to the family by leaving enough time during the week free for family togetherness.

LOYALTY IN STEWARDSHIP

Loyalty is usually brought about by a sense of duty or by love and gratitude. Those who are loyal in stewardship because of duty are not happy. Those who are good stew-



ards for God serve Him with their time, talent, and money because they love Him. Christ demands faithfulness in our devotions: Our time in service for Him, our talent to glorify Him, our tithe and offerings to build His kingdom. The goal for the week is "every member a tither" and everyone faithful in the use of their time and talent.

LOYALTY TO THE COMMUNITY

The church must respond to the challenge of the community. At the front door of the church there are hundreds who must be reached. The Sunday School is the "arm of



the church" best designed to reach these neighbors. No effort should be spared in evangelizing the community.

The church has an obligation to its community. There are always worthwhile projects in the community that the church can support and use its influence to improve. What does your community know about your church? Do you know the needs of those who live near your church? Has there been a church census taken in your community? It is hoped that the church will go calling on the community through the Sunday School.

LOYALTY TO THE UNREACHED

The purpose of this week will be to focus the attention of the church on the unreached in the community and city. In these last days the church must concern itself with a lost



generation. The lost and the wayward can be reached with a "soul-winning" Sunday School. The Sunday School must be a militant force with a ministry of outreach for the unreached.

LOYALTY IN SERVICE

"Pentecost Sunday"

This will be an official observance of Pentecost Sunday and its importance to Pentecostal Christians. Every spirit-filled believer will be urged



to unite together in a crusade for Christ and His Church.

The urgent plea for this day is "Tarry . . . until ye be endued with **power** from on high" (Luke 24:29).

Power to live the Christ life.

Power to love a lost world.

Power to lead a lost soul to the Savior.



THE GREAT COMMONER

William Jennings Bryan,

Orator extraordinary and

defender of the Faith,

never reached higher

heights of eloquence

than when he

proclaimed

God's Word.

By Bennie Bengtson

HOUGH he was called "the boy orator of the Platte" during the presidential campaign of 1896, William Jennings Bryan became even better known later on in his career as "the Great Commoner." His militant espousal of fundamental Christianity both through the written and spoken word made him a familiar and outstanding figure to millions of Americans of his era. He was born on March 19, 1860, at Salem, Illinois, where his father was Circuit Judge, and lived on a five hundred acre farm.

His father was a devout man, one who made religion a part of daily life for himself and his family. He made it a rule to pray three times a day, at morning, noon, and night, permitting nothing to interfere with his devotions. Even when holding court he would suspend proceedings at noon to kneel in silent prayer in the courtroom. This habit made such an impression on the son that he never forgot it. It sent young William Jennings to the Bible, as the source book of his father's faith, to study its pages

diligently and well. The result was that the Bible profoundly influenced his thought, speech and thinking. It made him a lifelong leader in various religious movements, in Sunday Schools, and a vigorous advocate of national prohibition.

As a boy he did not attend school until he was ten years old, being taught at home by his parents. Then he went to public school for five years, and later to Illinois College, being graduated at twentyone. Two years later, in 1883, he completed his course at Union Law College in Chicago. Even as a youngster of pre-school age his bent toward public speaking was evident, for he liked to stand on the kitchen table at home and declaim his lessons to his mother. He preferred the table to the floor, he said, because he could think better when standing on it! At college he won a prize in an intercollegiate oratorical contest, the subject of his original oration being "Justice." Upon graduation he delivered the valedictory address.

After law school, he went to work in Senator Trumbull's law office, and then married his college sweetheart, Miss Mary Baird, of Perry, Illinois. They were well suited for each other, having mutual interests, and she was of great help to him in his career for she too, had studied law.

Having been a student of the Scriptures since early boyhood, Bryan often quoted from the Bible in his speeches and lectures. When he interviewed his fiancee's father in regard to their marriage this tendency also prevailed. Mrs. Bryan once related the story: "In his dilemma, William sought refuge in the Scriptures and began: 'Mr. Baird, I have been reading Proverbs a good deal lately and find that Solomon says: "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.' 'Father, being something of a Bible scholar himself, replied: 'Yes, Solomon did say that; but Paul suggests that, "while he that marrieth doeth well, he that marrieth not, doth better."' This was distressing, but William saw his way through, for he said: 'Solomon

would be the best authority on this point, because Paul never married, while Solomon had many wives!"

IN 1887 the Bryans moved to Lincoln, Nebraska, where he entered into a partnership with a former schoolmate, A. R. Talbot, who had a law office of his own there. As a lawyer, Bryan was moderately successful, though he could have made a great deal more money if he had been less idealistic. But he had certain convictions as to what was right and honest, and he refused to deviate from these. He once refused a fee of \$10,000. for instance, from a railroad, rather than to compromise on his principles. He regarded the railroad as being monopolistic and doing business by taking unfair advantage of the people as a whole, and would not accept money to defend them.

In 1890 he was elected to Congress from his district, serving two terms. His ability as a speaker contributed much toward his election. for he expressed himself clearly on the topics of the day, in a very sincere, earnest and dignified manner. While still in the House he twice sought election to the Senate but was defeated. At the Democratic National Convention held in Chicago in 1896, he made the speech that put his name before the world, the famous "Cross of Gold" speech in favor of bimetallism. It favored the coinage of silver at a ratio of 16 to 1, and closed with the words: "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold!" It has been called "the most notable utterance delivered by an (Continued on page 22)



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POETRY

HAPPINESS TO SPARE

By Mary Alice Holden

When I'm content to take a lower place,
To be the runner who may lose the race,
That I can teach some one to read or sing
Who never knew the joy a book can bring.

I'll know that life has happiness to spare
And I can help some other find their share.

GOD'S PROMISE

By Grace Cash

No man needs to walk alone Who seeks the Higher Path, That leads to life eternal And all the Father hath. As He blessed Abraham and Isaac—Nor did Jacob He deny—All the needs of man today, God will graciously supply.

No man needs to walk alone
When God is ever near;
He will bless, will comfort,
strengthen?
He it is who casts out fear.
As to Abraham He promised
Like the stars would be his seed,
So to him who claims redemption
God fulfills his every need.

OLD LEGEND

By Jessie Cannon Eldridge

Fear came knocking at the door, On a stormy day, Noisy, determined, full of nerves, Bound that it would stay.

Faith, who lived within the house, Making it fair, Went to answer it and found There was no one there.

YOU CAN BE USEFUL

By Walter E. Isenhour

If you cannot climb a mountain
And become a man of fame,
You can be a man of honor
And respected for the same.
You can love the Lord supremely
And be faithful in His will,
Helping others on their journey
Travel higher up the hill.

If you cannot be a master
In the sciences of earth,
You can help to lead your fellows
To the life of greatest worth;
Help them with their many prob-

As they run the Christian race; Help them work and shine for Jesus

And grow deeper into grace.

PRAYER FOR MERCY

By Flora E. Breck

"Nevertheless God, that comforteth those that are cast down, comforted us," 2 Corinthians 7:6.
Thou Who reignest up in heaven, Dost regard each soul
Struggling constantly for manna And some needed goal.

Thou Who livest with the angels, Guarding constantly, Surely will respond to mortals When they think to Thee!

Thou Who knowest saints and sages
In the Land above
Will regard earth's erring children,
Lifting prayers of love!

IABOR OF LOVE

By Mary Alice Young

LTHOUGH THE Bible, or parts of it, has been translated into over one thousand different languages and into Braille for the blind, there are few persons who realize it has also been set down in shorthand. What is believed to be the only version completed in this manner belongs to a Cape Town, South African family.

The Holy Word transcribed in this manner was the patient labor of love of William Watson, a youthful accountant. Those of you who use shorthand, or are presently studying it, realize the importance of writing the characters in a legible manner so that they may later be transcribed easily. It is important that the symbols be neat and carefully written so that someone other than yourself with shorthand knowledge may read them.

Oftentimes a secretary is not available; she may be ill and away from the office for a few days. The boss needs reports, letters or his speech and he needs them typed up immediately. Therefore, if the notes are neat and carefully written, a substitute secretary can type them up without difficulty.

Sir Isaac Pitman, who devised the shorthand system used by Bill Watson, once offered the young man \$25,000 for the Bible, but it was not for sale at any price. While still in his early twenties, Watson became the leading shorthand writer in his community. He decided after some deliberation to transcribe the Holy Word into shorthand during his spare time. The monumental task included both Testaments, historical accounts and even the indexes.

After the work was completed, Watson decided it might be a good idea to count the words and letters he had transcribed. After hours of tabulating, he learned that he had set down in Pitman characters a total of 773,697 words and 3,566,-480 letters.

NONE OF US, no matter how careful we are, can take dictation without making an error of some kind. In spite of how meticulous we might be, we are bound to get smudges on the notebook. Our punctuation is not always completely accurate, and in our haste the symbols are not always accurately written. This was not the case, however, with Bill Watson's labor of love. In his entire manuscript there was not one discrepancy in symbol, punctuation or spelling-and there was not a hint of soil on the entire manuscript.

In 1915 just before Bill Watson died, he made the request that his shorthand Bible be kept in the family for all generations to come. Forty-five years have passed since he made that request, and today, upon examination of his precious work of art, one sees a work of beauty and perfection. Every symbol is as clear and sharp as it was the day it was written. What's more, any student of Pitman shorthand who chances to see the Watson Bible can read it without difficulty.

Words to Think About

"Let us go on unto perfection," Hebrews 6:1.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James 1:4.

Prayer

Dear God, please help me to do the works cut out for me today. Help me to have patience as I set about my daily tasks. Show me the way to go on unto perfection and in all things to imitate You in doing Your will.



NDER THE SPELL of an enchanted mirror, Mr. and Miss Lee College reigned supremely over the superlative coronation January 13, 8:00 p.m.

Mr. and Miss Lee College, Gerald Johnson and Martha Smith, were complemented by their court, arrayed in rainbow-colored gowns. The crown bearers were Pamela Pressley and DeLance Knight. The enchanted mirror added reflections of beauty in these regal surroundings.

Mr. Lee College is a junior in Bible College, and he plans, after graduation, to be a missionary-evangelist. Miss Lee College is a senior in Bible College. After graduating with a B.A. degree in Christian Education, she hopes to do missionary work in China.

Brian Johnson and Mary Smith were runners-up to Mr. and Miss Lee College. Brian hopes, upon graduation, to become both a minister of the gospel and a minister of music. Mary's immediate goals are her senior recital and graduation with a Bachelor of Music degree.

Aubrey Maye and Lorraine Carroll were chosen as *Most Likely to Succeed*. Aubrey is president of the Pioneers for Christ Club and Lorraine is secretary-treasurer of the student body.

Making exceptional grades, working in extra-curricular activities, winning honors, and having interest in sports won Philip Morris and Mary Holdman the title of *Most Versatile*.

Charm, courtesy, quick wit, and a ready smile captured a place in the spotlight as *Best Personality* for Garland Stout and Charlotte Miller.

Organ playing was highlighted in the Most Talented bracket. Douglas Pyle and Henrietta Pawluk, both organists, were awarded this honor.

Big-shouldered Dickie Davis and basketball ace Mary Core were chosen as Most Athletic.

Paul Wesson and Alice Stephens were chosen as the Wittiest Boy and Girl.

The bubbling personality of Carlos Diaz and the quiet Latin

Lee College Notables Honored

American charm of his wife, Maria, assured the Costa Rican couple the title of *Most Congenial Married Couple*.

These superlatives are chosen annually by the student body of Lee College, and will appear in the *Vindaugua*, the college yearbook.



No. 1. Dwain Richie, a teen-ager from Rio Linda, holding the district Sunday School banner. During the month of October he brought 50 new people to Sunday School.

No. 2. Rev. J. C. Myers, district pastor and Rev. W. A. Tarpley, Rev. W. K. Smith, Rev. R. L. Holmes with trophies.

No. 3. Rev. J. H. Walker

CALIFORNIA CAPITOL DISTRICT BANQUET

BY W. K. SMITH

Approximately one hundred and seventy - five people gathered around banquet tables November 11, at the Lincoln, California, ladies auxiliary hall, anxiously awaiting the announcement concerning the winners of the contests sponsored by the district.

A delicious meal was enjoyed amid Armistice Day decor, and everyone was entertained by the master of ceremonies, Rev. W. K. Smith, district youth director, Rev. Bennie Holmes, member of the district youth board, and Rev. J. C. Myers, district pastor.

Rev. J. H. Walker, superintendent of West Coast Bible College in Fresno, was the guest speaker. Among those present were many former students of Brother Walker, not only from West Coast but also from his years at Lee College.

Four beautiful trophies were presented to the following churches for over-all percentage of increase:

Rio Linda: grand award—pastor,

R. L. Holmes

Marysville: Sunday School—pastor, W. A. Tarpley

Rio Linda: L.W.W.B.—pastor,

R. L. Holmes

Roseville: Y.P.E.—pastor, Wm. K. Smith

Honorable mention was given to Southgate Church of God, pastor, Rev. Don Johnson, who had the second highest over-all increase.





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(Continued from page 17)

American between Lincoln's first inaugural address and Wilson's war speech before Congress on April 2, 1917."

He received an ovation and the next day was nominated for President. As a candidate he made a very active campaign. In about ninety days he traveled some fifteen thousand miles, into twentynine states, delivering six hundred speeches before some five million people. Woodrow Wilson said of him, that he "made a gallant figure wherever he moved . . . His strong, musical voice carried his message to the utmost limits of any throng and rang in a tone that warmed men's blood." But McKinley won the election by a little more than half a million votes, not a very wide margin.

Twice more-in 1900 against Mc-Kinley again and in 1908 against William Howard Taft—Bryan was the standard bearer of the Democrats, only to be defeated. It was probably his militant espousal of the free coinage of silver that kept him out of the presidency. Many of the other things he advocated have since been adopted, among them being the Federal Income Tax, Federal guarantee of deposits in National Banks, election of U.S. Senators by direct vote, independence for the Philippines, and pure food laws. He worked hard too, for Prohibition, and saw the eighteenth amendment to the Constitution put into effect in January, 1920.

HE was one of the first Americans to take a stand against war. Once, in making a speech before a group of diplomats, he pointed to a picture of Admiral Nelson's death and said: "There is as much inspiration in a noble life as in a heroic death." As Secretary of State in Wilson's Cabinet he fought hard to outlaw war. But in spite of the fact that in 1913-'14 he signed twenty-six treaties of peace with foreign nations World War I broke out.

During his last years he turned away from the political scene to once more take up religious matters. Always a fundamentalist in his beliefs, he fought the tendencies toward modernism wherever he found them. When in 1925 John T. Scopes, a high school teacher in Dayton, Tennessee, was charged with teaching evolution in violation of a state law forbidding it, Bryan volunteered to act as an attorney for the prosecution. The weather was very warm, and weakened by his exertions he died suddenly on July 26, 1925.

For many years Bryan was a powerful and picturesque figure on the American scene. Millions of people, especially in the West, loved him for his vigorous upholding of the right as he saw it. A clergyman who came to occupy the house in Lincoln where Bryan had lived said that visitors to the city often came to see the house, to stand in the street reverently looking at it. One day a man came into the yard where he picked up a tin can, asking for it as a memento of the place where William Jennings Bryan had lived.

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By James E. Adams

RAINWASHING SEEKS to remove from the minds of men truths they most surely believe, while at the same time propaganda and lies din a new set of beliefs into their consciousness. This is the

A team of Harvard University psychiatrists tried a different brainwashing technique. They placed volunteers on their backs in an inactivated iron lung in a semi-darkened room. The subjects could not see any part of his body. His vision was limited to a small section of the ceiling. His attendant sat silently behind him, out of sight, to feed him and attend to his needs. No persuasion in any form was used: the idea was to see if the person's will and resistance could be broken.

Isolation and deprivation of the usual wide variety of sensations experienced through sight, hearing and touch brought all but five out of seventeen volunteers to a state of panic in less than the thirty-six hours the experiment was to run. Men imagined that they were alone because they could not see. The dimness, the silence became so oppressive that they begged to be freed.

This brainwashing technique is not new to Satan. He has been using it for thousands of years to make even the best of God's people feel alone and become discouraged at times.

Elijah became discouraged. But he went to Mount Horeb where he heard the still small voice of God. There he learned that he was not alone ("Yet I have left me seven thousand in Israel, all the knees, which have not bowed unto Baal . . . "1 Kings 19:18); and, encouraged, he returned to his ministry.

The Psalmist was greatly depressed. He cried, "No man cared for my soul" (Psalm 142:4). But he knew the way out, for he continued, "I cried unto thee, O Lord . . . for thou shalt deal bountifully with me" (verses 5, 7). In both of these incidents, Satan's brainwashing technique was only partly successful: the men did not give up entirely.

Now Satan still tries to bring people into a state of discouragement. Isolation from prayer, the Scriptures, or the church plays right into Satan's hands. Working conditions, moving to another town, and going away to college may temporarily isolate people from church or from the type of services to which they are accustomed. And it is difficult at times to be without the fellowship of intimate Christian friends. But every day missed makes it easier to stay away. And there will be many so-called reasons for not starting back to church again!

The spirit of this age tends to make many things appear so interesting that Bible study and prayer can be well nigh crowded out. Satan's brainwashing technique of isolation is a subtle, insidious sort of thing which may infiltrate our lives and sap our devotion to God almost before we are aware of it.

Our feelings sometimes would make it seem that we are isolated from God. The five men in the experiment who did not succumb to brainwashing had an even temperament and calm courage which refused to bow before the unnatural isolation. And "If our heart condemn us not, then have we confidence toward God" (1 John 3:21), and there is no isolation. For Jesus said, "Lo, I am with you alway" (Matthew 28:20). Faith stands upon His promise; and talking to Him in prayer, we have the calm assurance that He is near.

These days demand of us faithfulness in prayer, reading the Bible, and regular church attendance. Against such Satan has no power.



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"Mother, I think you and Daddy are simply wonderful! Maybe you've trusted me too much and been too good. I don't know what made me start telling fibs-no, they're lies." She related the discussion in civics class, and said, "Bruce Kellogg is so, so-I can't describe him. He's the best thing that ever happened to me, living next door."

"Paula, now you can see how one gets caught at last. It always happens, dear."

"Yes, and I'm so ashamed I could die!"

Her mother put her arm around her and hugged her.

"Mother, do you think that someone in school might have told Bruce about me? Some of the girls have told me I tell lies."

"What do you think would be best. Paula? Think."

In a moment, Paula said, "I should tell him myself, but how can I? He'd hate me!"

"I don't think so, from what you've told me about him, dear. Though you might not think so, he has faults and makes mistakes, and he knows it and so understands others."

"Oh, Mother! You're so wonderful!"

And then Paula was saying what she had decided to say when she and Bruce again walked home from school the next day. "So, Bruce, that's what I've been, and it's mainly you who has made me see how wrong I was." She hoped that he'd ask her to go to church Youth again.

And he did! And of course she went!





A RAISE (Continued from page 12)

This is the route, girls and boys, to the get-a-raise-quicker pattern —to be modified to suit the type of business of the employer.

"A concise, simply prepared report, accompanied by a brief resumé of your length of service, starting salary, and any prior increases," say the experts, will delight the boss, who probably never stopped to think of the many ways his secretary has helped him.

There's personal satisfaction, too, in such an approach for a raise. The experts again point out—"that knowing you have earned this raise by steadfast devotion, enthusiasm, interest, and determination to be a responsible part of the firm is most important."

It's just too bad that Mary Margaret didn't have these tips the day she was so determined to go into Mr. Blank's office and ask him for a raise. But, it's possible, of course, that she may have the opportunity, like you, of reading them here. If for some reason she did not find that increase in her pay envelope as she had hoped, she too can file these suggestions and notes away in her memory file, for there will come a day when she can use them to an advantage, WORDS TO REMEMBER: "Wise men lav up knowledge: but the mouth of the foolish is near destruction" (Proverbs 10:14).

PEN PALS

(Continued from page 2)

Carolyn Wix (16) 522 - 3rd Street Lawrenceburg, Tennessee Janice Wix (19) 522 - 3rd Street Lawrenceburg, Tennessee Joyce Jaco (18) Route No. 2 Lawrenceburg, Tennessee Houstan Tash (19) 524 East Woodering Street Pulaski, Tennessee Judy Webb (15) Route No. Lawrenceburg, Tennessee Donald Ray McBride (19) 422 - 1st Štreet Mcunds, Illinois Jackie Dwight McBride (17) 422 - 1st Street Mounds, Illinois Jimmy Grinnelle (18) Route No. 2 Lawrenceburg, Tennessee Antony Grinnelle (19) Route No. 2 Lawrenceburg, Tennessee





ARKANSAS' CAR CARAVAN

BY JIM MADISON State Youth Director

Yes, these words tell the story of the event advertised on the back of the car in the picture above. It was Arkansas' first car caravan to Cleveland and Sevierville, Tenn'essee. Everyone participating in the caravan expressed appreciation. joy, and gratitude as they received first-hand information by seeing the General Offices, Publishing House, Lee College, and the Home for Children in operation for themselves Congratulations to Ruey Coots, Searcy pastor, and Stanley Sloan, Mt. Olive pastor, for supporting this event.

STATISTICS

Continued from page 27

(Continued from page 21)	
Homerville, Georgia	82
Aiken (Airport). South Carolina	82
Anderson (Oshorne Avenue)	-
South Carolina Charleston (King Street),	82
Charleston (King Street).	-
South Carolina	82
Hemingway South Carolina	92
Knoxville (8th Avenue) Tennessee	82
Port St. Joe Florida	81
Vero Beach Florida	81
Crescent Springs Kentucky	81
Knoxvilie (8th Avenue), Tennessee Port St. Joe, Florida Vero Beach, Florida Crescent Springs, Kentucky Carlsbad (Fox and Walnut), New Mexico	01
New Mexico	81
Middletown (Oxford) Ohio	81
Mowhray Tennessee	81
Big Spring Texas	81
Weirton, West Virginia	81
Albertville Alabama	80
New Mexico Middletown (Oxford), Ohio Mowbray, Tennessee Big Spring, Texas Weirton, West Virginia Albertville, Alabama Dilworth, Aiabama Black Water, Arkansas Fresno, (Harvey and Millbrook)	80
Black Water, Arkansas	80
Fresno (Harvey and Millbrook),	-
California	80
Couches Fork, Kentucky	80
St. Louis. (Gravois Avenue).	
Missouri Hugo, Oklahoma Straight Creek, Alabama Straight Creek, Alabama	80
Hugo, Oklahoma	80
Straight Creek, Alabama	79
Fort Lauderdale, Florida	79
Mount Dora. Florida	79
Straight Creek, Alabama Fort Lauderdale, Florida Mount Dora. Fiorida Oaklawn, Maryland Fair Haven, North Carolina West Durham, North Carolina Bellevue, Ohio Dayton (Richard Street), Ohio Roseland, Ohio	79
Fair Haven, North Carolina	79
west Durnam, North Carolina	79
Bellevue, Onio	79
Dayton (Richard Street), Ohio	79
Roseland, Ohio	79
Ruhl Alabama	79
Fort Moodo Fiorido	78
Lake Worth Florida	78
Roseland, Ohio White Hall, South Carolina Buhl, Alabama Fort Meade, Fiorida Lake Worth, Florida Sanford, Florida Albany (East), Georgia Noshville Georgia	78
Sanford, Florida Albany (East), Georgia	78
Nashville Georgia	78
Nashville, Georgia Evarts, Kentucky Baton Rouge (Paige Street), Louisiana	78 78
Baton Rouge (Paige Street)	10
Louisiana Charleston, West Virginia Christian, West Virginia Oceana, West Virginia	78
Charleston, West Virginia	78
Christian, West Virginia	78
Oceana, West Virginia	78
Jacksonville (Lanes Avenue)	
Florida	77
Rome (East), Georgia	77
Lawrenceville, Illinois	77
West Indianapolis, Indiana	77 77
Dwari, Kentucky	77
Jackson (Balley Avenue), Mississippi	77
Florida Rome (East), Georgia Lawrenceville, Illinois West Indianapolis, Indiana Dwarf, Kentucky Jackson (Bailey Avenue), Mississippi Aiken, South Carolina Smithville, Tennessee Sylvatus, Virginia Elkins, West Virginia Elkins, West Virginia Pirdmont, Alabama Columbus (29th Street), Georgia Totz, Kentucky Bethel, North Carolina	77
Smithville, Tennessee	
Elking West Virginia	77
Piedmont Alabama	77
Columbus (20th Street) Coords	76
Totz Kentucky	76
Bethei North Carolina	76
Chester, South Carolina	76
Langley, South Carolina	76 76
Spartanburg (South Church Street)	10
South Carolina	76
Iowa Park, Texas	76
Petersburg, West Virginia	76
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Palmetto, Florida	75
Ruskin, Florida	75
Serrous Control	75 75
Ruskin, Florida Zellwood, Florida Screven, Georgia Wichita (Harry Street), Kansas West Favetteville North Carolina	75
West Fountaville Next County	75
Bothern Gooding Troitin Carolina	75 75
Demany, South Carolina	75
	75
Solway, Tennessee Borger, Texas	75
Dolger, Texas	75
Groves, Texas	75
Spiritual Results Among Our Youth	

December 31, 1961

Saved 2,5	06
Sanctified 1 10	27
Filled With Holy Ghost	36
Added to the Church 7	13
Since June 30, 1961	

 Saved
 23,470

 Sanctified
 11,034

 Filled With Holy Ghost
 8,477

 Added to the Church
 6,250

Report of New Y.P.E.'s since June 30, 1961 70

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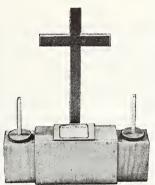
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Sunday School and Youth Work Statistics

By CECIL B. KNIGHT, National Sunday School and Youth Director

	Wyandotte, Michigan 207	Lindaie, Georgia 155
SUNDAY SCHOOL	Brooklyn, Maryland 200	Greenville, Mississippi 155 Springfield, North Carolina 155
SUNDAT SCHOOL	Ranlo, North Carolina 205 Cincinnati (Hatmaker), Ohio 205	Talladega, Alabama 154
Average Weekly Attendance	Rifle Range, Florida 204	Winter Garden, Florida 153
December 1961	Jacksonville (Lanes Avenue), Florida 203	Rome (East), Georgia
December 1301	Atlanta (Riverside), Georgia 203 Easton, Maryland 203	Gaffney, South Carolina 153
500 and Over	Baldwin Park, California 202	Georgetown, South Carolina 153
Greenville (Tremont Avenue),	Greenwood, South Carolina 202	Meibourne, Florida
South Carolina 746 Middletown (Clayton), Ohio 645	Marion, South Carolina	Lawrenceviile, Georgia 152
Hamilton (7th and Chestnut), Ohio 507	Valdosta, Georgia 200	Thomaston, Georgia 152 Chase, Maryland 152
400-499	125-199	Hester Town, North Carolina 152
Griffin Georgia 485	Sanford, North Carolina 199	Lakedale, North Carolina 152
Jacksonville (Springfield), Florida 470	Newport, Kentucky 198	Minot (West), North Dakota 152 Toledo (Segur), Ohio 152
Wilmington, North Carolina 416 Cleveland (North), Tennessee 411	Paris, Texas	Claysburg, Pennsylvania 152
Atlanta (Hemphill), Georgia 410	Lake Wales, Florida 194	Pinsonfork, Kentucky
Dayton (East Fourth), Ohio 409	Rockingham, North Carolina	Patetown, North Carolina
300-399	McColl, South Carolina 192	Greenville, Tennessee 151
Erwin, North Carolina 399	Williamsburg, Pennsylvania 190	Soddy, Tennessee 151 Parrott, Virginia 151
Kannapolis, North Carolina	Birmingham (South Park), Alabama 189 Miami, Florida 189	West Durham, North Carolina
Lakeland (Lake Wire) Florida . 358	Cramerton North Carolina 189	Lexington, North Carolina 150
Rock Hill, South Carolina 352	Parkersburg, West Virginia 189	Ferndaie, Michigan 149 Sidney, Ohio 149
Anderson (McDuffie), South Carolina 350 Biltmore, North Carolina 343	Saiisbury, Maryland 187 Washington, D.C 186	Orangeburg, South Carolina 149
Chattanooga (North), Tennessee 343	Dayton, Tennessee 186	Ninety Six, South Carolina 148
Fairborn, Ohio 342 Detroit (Tabernacle), Michigan 337	Huntsville (Governors Drive),	Athens, Tennessee 148 Dividing Ridge, Tennessee 148
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South Gastonia, North Carolina	Charleston (King Street), South Carolina 180	Benton, Illinois 145
200-299	Columbus (Frebis), Ohio 178	Lemmon, South Dakota 145
Newport News, Virginia 298	Hamilton (Kenworth), Ohio 178 Johnson City, Tennessee 178	St. Petersburg (North), Florida 144 West Liberty, Kentucky 144
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Pulaski Virginia 286	Lancaster, Ohio 175	Miami (West), Florida 142
Sumiton, Aabama 285 Monroe (4th Street), Michigan 285	Macon (Napier Avenue), Georgia 174	Wallins, Kentucky Ft. Worth (Riverside), Texas
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Akron (East Market), Ohio 274	Biloxi, Mississippi 171 North Birmingham, Alabama 170	Manatee, Florida
Cleveland (South), Tennessee 273	Mooresville, North Carolina 170	Natchez, Mississippi 140 Wadesboro, North Carolina 140
Columbia, South Carolina 267 Chattanooga (East), Tennessee 262	Columbus (Belvidere), Ohio 170 Eloise, Fiorida 169	Fair Haven, North Carolina 140
Van Dyke, Michigan 255	Winchester, Kentucky 169	North East, Pennsylvania 140
Savannah (Anderson Street), Georgia 254 Phoenix (44th Street), Arizona 253	Charlotte (Parkwood), North Carolina 169	Maple Hollow, Tennessee 140 Kimberly, Alabama 139
Milford Delaware 252	Hope Mills, North Carolina	Lucedale, Mississippi 139
Buford, Georgia 252	Cleveland (East 55th), Ohio 166	Fayetteville, North Carolina
Buford, Georgia 252 Jesup, Georgia 251 Canton (9th and Gibbs), Ohio 251 East Laurinburg, North Carolina 250	Willard, Ohio 166 York, South Carolina 165	Charleston, West Virginia 139 Valdese, North Carolina 138
East Laurinburg, North Carolina 250	Kingsport (Chestnut Street),	Adamsville, Alabama 137
Perry, Florida 249	Tennessee	Decatur, Aiabama 137
Pontiac, Michigan 249 South Rocky Mount, North Carolina 247	Bartow, Florida 164 Lake Worth, Fiorida 164	St. Pauls, North Carolina 137 Glenwood, North Carolina 137
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Radford, Virginia 245 Goldsboro, North Carolina 242	North Carolina	Bradley, Iilinois 136 Bladenboro, North Carolina 136
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Saint Louis (Grand Avenue), Missouri 235	Lake City, Florida 163	Cincinnati (Eastern), Ohio 136
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Wilson, North Carolina 228	Seneca, South Carolina 163	Trafford, Alabama 134
Greer, South Carolina	Asheboro, North Carolina 162 Hamilton (Tabernacle), Ohio 162	Mt. Vernon, Iiiinois 134 Chicago (Narragansette), Illinois 134
Lawton (Lee Boulevard), Oklahoma 224	West Danville, Virginia 162	North Danville, Virginia
Somerset, Kentucky 223	West Danville, Virginia	Montgomery, Alabama
St. Louis (Gravois Avenue), Missouri 223 Lenoir, North Carolina 222	Greenwood (South), South Carolina 160 Eldorado, Illinois	Tarboro, North Carolina
Lenoir, North Carolina 222 Saddle Tree, North Carolina 222	Eldorado, Illinois	East Gadsden, Alabama 132
Fort Mill, South Carolina 222 Birmingham (Pike Avenue), Alabama 220	Clinton, South Carolina 159 Ft. Lauderdale, Florida 157	Arcadia, Florida 132 Summerville, Georgia 132
Langley, South Carolina 220	Naples, Florida 157	China Grove, North Carolina 132 Washington, North Carolina 132
Louisville (Highiand Park), Kentucky	McMinnville, Tennessee 157	Washington, North Carolina 132
Louisville (Highland Park), Kentucky 215 Knoxville (Central), Tennessee 25	Norfolk, Virginia 157 Covington, Louisiana 156	Mallory, West Virginia 132 Largo, Florida 131 Pompano Beach, Fiorida 131
West Indianapolis, Indiana 214	Covington, Louisiana	Pompano Beach, Fiorida
Plant City, Florida 212 South Lebanon, Ohio 211	Greenville, North Carolina 156 Miamisburg, Ohio 156	West Winter Haven (34th Street), Florida
Fort Myers, Florida 210	Kelso, Washington 156	Starkville, Mississippi 131
Santa Ana, California 208	Straight Creek, Alabama 155	Rome (West), Georgia 131

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V.B.S. COURSE FOR 1962

PATRIOTS



The Scripture Press Vacation Bible School course this year carries not only a strong spiritual impact, but an over-all patriotic theme as well. It stresses the fact that our Christian freedom could be not only in jeopardy, but also completely wiped out. "For such a time as this," Scripture Press has adopted "Patriots for Christ" as the 1962 VBS theme—to call forth the best in Christians, to help win thousands to Christ and to enable them to live for Him.

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By AVIS SWIGER

Musicians-Take Note

Dear Sister Swiger,

I am an organist and pianist, having played professionally on the radio in several cities. I am in my 50's and I would like to correspond with other adults who are musicians, especially if they are interested in these instruments and in using them for God's glory.

My idea is to have workshops by mail and maybe organize a guild for Pentecostal pianists and organists. This would in no way interfere with any present church work.

Your brother in the Church of God, Cecil Johnson 440 N.E. 79th Street Miami, Florida

Brother Johnson.

I wish I qualified to join your group! I think it is a stupendous idea, and I hope you hear from dozens and dozens of like-minded and talented people. Please do keep me posted about the progress of your idea.

PEN PALS:

Miss Marilyn Beard (11) Route 1, Box 57-A Shubuta, Mississippi

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Y.W.E.A. DAY

April 15

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APRIL, 1962 Vol. 33, No. 4

Cecil B. Knight

Gallaway

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He Is Not Here

EDITORIAL LEWIS J. WILLIS

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:6). Emotions of excitement, awe and worship possessed me as I entered the garden. Just a short distance away was the rugged brow of the hill where they crucified Him. In this garden, nestled down into a depression in the earth was the entrance to the tomb. Dug into the rocky face of the cliff was the room itself where they laid Him. One must stoop to enter into the tomb. The first room is small and serves as a vestibule to the second room to the right. As one enters the second room immediately to the left is the niche where the dead was placed. It is there that tradition says they placed the body of our Lord. My innermost being convulsed as I contemplated the significance of the place. Here, next to the heart of the old city of Jerusalem, was the pivotal point of Christendom-of all eternity. Jesus, who claimed to be Messiah, was dead. He was placed here under the seal of the Romans. Should He remain in the tomb, all that He preached and taught would be as lifeless as His body. Only if He came forth would there be a basis for His eternal Kingdomfor the salvation of believers! As I surveyed that wondrous spot, I came to realize anew that this place is sacred because Christ is NOT here. If He yet rested in the tomb then millions could not rest in Him. The joy which possessed my heart came because I could not see Him there "for he is risen, as he said." By arising from the grave that Sunday morning, our Lord gave eternal authority to all He had said or done. New meaning and significance flowed into the message of His Kingdom. As Dr. Ralph Sockman so aptly said, "Something happened on Easter Day which made Christ more alive on the streets of Jerusalem

(Continued on page 24)



HE WHOLE THING was unbelievable! Utterly dejected, Thomas sank to a bench under the sycamore tree, resting his head against its trunk. Undoubtedly the rest were together wondering perhaps, at his absence, but he was not ready to talk. His world shattered when the cry, "It is finished," came from the cross on Golgotha. To share his feelings with others, even his closest friends, was unthinkable. Through the years of fellowship with the Master he had weighed every word the beloved leader had spoken, asking questions when he did not understand, sitting in silence and listening when the others talked. Only by this had he reached the conclusion that Jesus was the Christ, the Messiah for whom they had waited so long. It had been a satisfying, joy-giving experience, and he had gloried in it, but now—.

A groan escaped his lips and scalding tears blinded his eyes as the events of the past few days passed before him. First, the triumphal entry when it seemed the whole world was accepting Him, then the quiet meal in the upper room when Judas' planned treachery which created the first break in the closely knit group; then the agony in the garden, followed by the arrival of the mob and the hollow mockery of the arrest, trial and conviction. How could Peter and James and John have failed to keep watch? How could Judas have betrayed the One they all knew held the secret of life in His hands? Would he, Thomas, have done any better? Hadn't they all fled at the first sign of danger? What happened to their faith? Had they any right to condemn Peter for denying that he knew the Lord when all of them, by fleeing into the darkness instead of facing the foe, had branded themselves as cowards?

By Pearl Neilson

Illustrated by Walter Ambrose

WITH VISION CLEAR

He had been so sure, but now—how could a man know what was the truth? When He whom the disciples had considered infallible had fallen prey to an unprincipled crowd and had died the most ignominious of all deaths, what was left to believe?

The sound of approaching voices roused him. There could be no mistake—the others were coming. He would have to face them and take part in their conversation. A quick glance convinced him he could not escape, but what could he say? How could he—how could any of them—go on with the Master gone? How could they live? What could they do?

"It isn't like Thomas to run away." That was Peter speaking.

"I wouldn't call it running away," John replied. "He felt the need of thinking for himself before he tried to listen to us. Always he has seen the difficulties in any move, and he is easily despondent. He loved the Master with all his heart."

"But we have news for him," another spoke up—that must be Philip. "How can we tell him if we do not know where he is?"

"Look!" There was no mistaking Matthew's voice. "There he is, waiting for us."

Slowly Thomas struggled to his feet. Let them think he was waiting if it brought them any comfort. They could not understand the necessity for quiet thought alone.

"Thomas! Thomas!" as usual, Peter spoke impulsively. "We have wanted to tell you the good news. The Master is not dead! He is alive!"

"But we saw Him die!" Thomas insisted. "All of us saw Him."

"Yes," John went on, "but in our grief we failed to remember He said He would arise the third day."

"The third day." Thomas spoke as one in a dream, "the third day. Did He say that?"

(Continued on page 22)



HEIS ALIVE EVERMORES

By Katherine Bevis

The blackest day that ever haunted the souls of men was the day Christ was crucified.

His disciples knew no joy that day. Theirs was an experience of utter defeat. The cross to them was a total eclipse of long cherished dreams.

But on that first Easter morning, we find the disciples captivated by a new and strange disclosure for the angel said to them "Why seek ye the living among the dead? He is not here. He is risen!" What a thrilling fact that these men who had been imprisoned with fear and doubt and self reproach were set free, and ever afterward proclaimed their liberty as sons of the Living God.

This was the brightest day ever known in history, for these disciples' freedom meant consummate joy because it led to a greater life than any of them had ever dreamed of. Christ's resurrection had broken the chains of fear and despair, and led them into a new life—a life of fellowship with the Master.

The simple meaning of the resurrection for the disciples is that Jesus came alive. He had died and gone into the shadows. But now He was alive!

This same meaning is for today—and we must realize this truth if our Christianity is to be vital. There are too many people today to whom, as far as they are concerned, Christ still dwells in the shadows. He has never come alive.

If He is not alive in our hearts today, it is our own fault. We are to blame if we allow other voices to fill our mind, so that we do not hear His voice. Voices of worry and fretting, voices of doubt and despair, all of these will keep Christ from being alive in our hearts.

Easter is Easter, not because Jesus arose long ago but because Jesus still lives, and because there are among us those that know that He lives.

We desperately need to know this today, if we are to live with a quiet heart, if we are to live on that secure foundation and have springs of abiding happiness flowing in our heart.

For nineteen hundred years people have not seen Jesus, yet they know Him personally. If Jesus was so real to Francis of Assisi, Martin Luther, David Livingstone, and the count-

less thousands whose faith in Him could not be shaken, He can be real to you and to me.

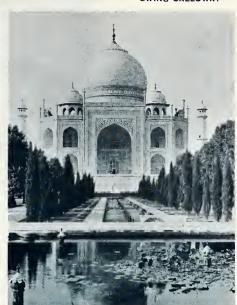
To Christians in every age, Jesus speaks His last and best beatitude, "Blessed are they

that have not seen, and yet have believed."

These words of the Master are more real than sight. They are more real than that which is disclosed by the senses, for our faith rests not upon sense but upon Christ.

Today as never before the Person of Christ draws us like a magnet. The Bible tells the story of His life, His death, and His resurrection and the evidence of this truth is enshrined in the heart of Christendom in every century since that blessed, wonderful first Easter day, the day when the angel asked, "Why seek ye the living among the dead? He is not here, He is risen!"

By Evelyn Witter



Great Tombs Inspire Great Thoughts

GREAT TOMBS INSPIRE great thoughts for several reasons. It might be because of the bodies they contain or because of their structure.

Take Napoleon's tomb in Paris, for example. There lies a little Corsican who rose from obscurity to rule most of Europe. This tomb reminds us that Napoleon's glory dimmed because of his reliance on force, because of the baseness of his character, and because he placed no value on the human soul. These are thoughts that should be kept ever foremost in our minds.

Much in the same way, there is Lenin's tomb in Red Square in Moscow, before which millions of Communists have filed to pay tribute. To Christians this tomb speaks of greatly agonizing thoughts of class hatred and revolution.

Then there is Westminster Abbey in London in which we find tombs of some of the most famous individuals who ever lived. Kings, poets, statesmen, queens, preachers—are all represented. The bodies of these noble men and women serve as a reflection in our thoughts of the glory of Jesus.

In America there is Abraham Lincoln's tomb in Springfield, Illinois, and the tomb of the unknown soldier in Washington. Their tombs stir our thoughts to the high purposes to which their lives were devoted.

Some tombs inspire our thinking because of their structure. Such are the pyramids built along the Nile long before the Israelites settled in Egypt. The largest tomb ever built by man, the Great Pyramid of Gizeh, is about 4,500 years old. It startles our minds when we try to realize that this structure, still standing, has weathered all the elements for forty-five centuries! And then our thoughts are saddened by the realization of the human suffering involved in the erection of the tomb.

The Taj Mahal at Agra, India, built for a last resting place for Shah Jehan's favorite wife, made of marble and alabaster and semi-precious stones, is said to be absolutely faultless and the most elegantly beautiful thing in existence. Twenty thousand laborers toiled for twenty-two years to erect this masterpiece. Today it could not be duplicated for several times the original sum which was about \$50,000,000.

But our thoughts do not linger long on the physical magnificence of the structure when we remember the story of how the architect was blinded by the emperor so that there would be no possibility of his ever duplicating or surpassing the jewel-like beauty of that magnificent structure.

THESE ARE ALL great thoughts: Napoleon's failure because of the baseness of his character; the agonizing doctrine of Lenin; the exemplary greatness of those buried at Westminster Abbey, the high purpose of our American heroes, the compassion we feel for the human suffering to build the great tombs of Egypt, the way the cruelty of the builder of the Taj Mahal destroys much of our pleasure in viewing the structures—these thoughts are great because they help make us better people. They are great because they bring about an awareness of truths, spiritual heights of thinking.

But the greatest thoughts of which man is capable are not inspired by the contents of tombs or by tomb structure. The greatest thoughts of all are inspired by the very emptiness of a tomb.

Consider Christ's empty tomb in Jerusalem. Death is not there at all. Life came forth from that tomb to bring hope to people of all ages and all geographic locations.

Christ's tomb inspires us to think that life's goal is not the grave. Here in this tomb is the answer to the question thoughtful men have asked throughout the ages: "If a man die, shall he live again?"

Christ's empty tomb assures us that life's Redeemer is not there, "He is not here; He is risen!"

Thanks be to God for the empty tomb in Jerusalem!

TRAINED LEADERS

The vital step to a growing church.

By J. Martin Baldree, Jr.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Peter 3:18).

HE NEED FOR training is ever present. It is not a temporary need which can be met once for all. A Christian needs training as long as he is alive. A church must offer training to continue its life; otherwise, its members will fall into error or stray completely from the faith. Therefore, the church has an obligation to its members to have a continuous training program so that each new generation will be grounded properly in the "knowledge of our Lord and Saviour Jesus Christ."

If the church is going to meet this need of a trained membership, then it has a special obligation to train its leaders who will be teaching the members. The church needs skilled teachers to teach the Bible. It needs trained leaders of children and youth. The church desperately needs consecrated members with spiritual skill to win the lost to Christ. It needs fathers and mothers who have learned the art of building Christian homes. It needs members who have learned to represent Christ at school, in the home, on the job and on the street. The only way to get such members is to train them

To leave the business of training to each individual church member is too risky. It would be done slowly if at all. The responsibility for training members and leaders, teachers and officers rests squarely upon each church. Each church must set up its own workers' training program. Each pastor must supervise, or delegate the

supervision of the training of his church leaders. He must organize and carry through a good training program. If the pastor fails to take the leadership in the development of a training program, it will likely not be done. And the pastor who fails to train lay leadership will not build a strong church.

The National Sunday School and Youth Department have set up a workers' training program which can be adapted to any Church of God. It has been planned as a continuous program giving each worker an opportunity to keep on growing.

When a worker has successfully completed a course he is given a certificate of credit. When five certificates have been earned in any one of the seven series of the training course curriculum, the worker will receive a diploma in that series. For example, when a worker completes five courses in the 100 series (General Course), he will receive a Worker's Training Diploma in the General Course. When he completes five courses in the 200 series (Bible Course), he will receive a Worker's Training Diploma in the Bible Course.

What happens when a worker completes the sixth course in a series? He receives a Certificate of Credit plus a yellow seal for his Worker's Training Diploma. Upon completion of the seventh course in a series, he receives a certificate and a blue seal for his diploma. The eighth and ninth courses will receive a certificate and a red and silver seal respectively.

Listed below by states are the number of Worker's Training Diplomas in the General Course (100 Series) which have been issued as of February 13, 1962. Workers' Training Course Numbers 1, 2, 3, 4, and 5 have been renumbered 101,



102, 103, 104, and 105. If you have taken any four of these you can receive a diploma in the 100 series by taking a fifth course, as 105 or 106. There are several ways you may complete a course: (1) attend a class conducted by your church or district; (2) study in a small group, with or without a teacher; (3) read the book and ask the pastor to give you an examination. Become a PREPARED WORKER!

Number of WORKERS' TRAINING COURSE DIPLOMAS (100 Series)

Issued By State

Issued By State	
South Carolina 6	85
Ohio 3	95
Alabama 3	68
Florida 2	80
West Virginia 1	89
Illinois 1	36
Georgia 1	33
Michigan 1	24
	13
Tennessee 1	12
Indiana 1	09
Missouri	87
	78
	76
Louisiana	76
	76
	71
	66
	42
indigitatio, Dolamato, alla Dio	35
	35
20 // 20 1011 1011 1011 1011 1011 1011	29
	29
	22
	13
Colored Churches	9
New York	8
Oregon	8
Colorado	6
Washington	6
Montana	5
Kansas	1



THE CHURCH SPEAKS

MRS. BEATRICE ODOM

Dear Diary,

Another year has passed and the community is astir with big plans. What plans? VBS plans, no less. The children will soon be out of school again, with plenty of time on their hands—time for activity. Oh, yes, some of them will pursue profitable pastimes, but I shudder to think what others will do. My children especially, because no VBS is being planned for them. My pastor is too busy, or he just doesn't realize what a Vacation Bible School could do for my congregation. I have a big family already, but some of my pews are still empty on Sunday mornings. Supervised activities during these summer months could attract those kids who throw rocks at my windows and play hopscotch on my sidewalks because they have nothing else to do. They evidently don't have an aversion to me, but I never see them attending services here. And they must have parents at home, as well as brothers and sisters who could increase my attendance—even membership, maybe, eventually.

My, how my present members need this opportunity for spiritual growth! When one has the responsibility of leading boys and girls to Christ and guiding them in spiritual development, he himself gets to know the Lord better. As a result, he makes a better Sunday School teacher. Why, sometimes new Sunday School teachers are recruited from VBS ranks. The training is good, and hidden talents are often discovered. Take the superintendent of the beginner department, for example. You'd never have suspected that she got her start that way, would you? I really need some more workers like her right now. I believe that the young woman who moved here recently is a good prospect. She says she can't teach a Sunday School class, but I'm sure she would accept one if she could just get a little experience to give her confidence. She's popular with the children in the community, and could probably enroll every one of them!

There's a real challenge here. These youngsters need what a VBS could give them—recreational activities for growing bodies, fellowship in a Christian environment, stimulation for their active minds, guidance in the principles of wholesome citizenship, and encouragement in Christian living. All this in an interesting, pleasant environment would equip them with knowledge and skills to be used long after the school closes.

Yes, Diary, I'm a little sad today. As I stand here amid the problems of my family, how I long to bless every home that is touched by my shadow! And I could do so if I were privileged to gather these youngsters together for just ten mornings—thirty little hours—this vacation season. How proud I would be to see new families in regular church services because their children had taken the blessings of the VBS home with them.

Perhaps it isn't too late, but the time is flying by, now. If the pastor or Sunday School superintendent doesn't make a move soon, I hope some member of the church will visualize the need and say something about this matter, for everyone is a loser when a church fails to conduct a Vacation Bible School.

Your compassionate friend,

The Church Around the Corner



By Walter McKenzie

TELL ME about Jesus."
You welcome these words from your child.

At Christmas time you tell the tender and lovely story: the birth of the Christ child, the visit of the shepherds, the journey of the Wise Men. As your child grows in understanding you talk about the boy Jesus, how he pleased God, how he grew to be a wonderful man. You tell your boy or girl about Jesus' goodness and his love for people.

But when and how do you tell him the tremendously important truth of Easter?

Perhaps you cannot choose your time. One day Bobby dashes in to confront you:

"Mommy, did they kill Jesus?" It's Easter, and your son has been talking with his playmates. Or he has come across a picture of the Crucifixion, or heard a radio sermon. Suddenly the shocking facts dawn on him. You sense his hurt and disbelief. You grope for the right words to help him understand.

"Yes," you tell him quietly. "Jesus was killed."

Then what do you say?

Do you get involved in complicated explanations? Do you go into all the shocking, cruel details of the Crucifixion? Just what answer do you give to one of Bobby's tender age?

Christian parents and educators

Reprinted from THE CHRISTIAN MOTHER, a David C. Cook publication.

What Shall We Say About Easter?

How—and how much—can we tell a preschooler about the facts of Christ

have given a great deal of thought to this matter. Some believe that the preschooler is not ready for much more than the bare fact of Jesus' death, and that even that should be told with extreme delicacy and care. Others believe that a complete and realistic telling is better. They point out that children do cope with shocking realities—even on the television programs which are directed especially to them.

Of course, your approach will depend a lot upon your knowledge of your own child. You know what he has learned in Sunday School, what experience he has had with death, and what understanding of it he has developed. A lot, too, depends on his age, his sensitivity, and his own urge to know.

No one wants to frighten a child, to force on him cruel facts for which he is totally unprepared. On the other hand, when he comes to you, really needing to learn and understand, you cannot turn him away unsatisfied. You have to answer him honestly and to the best of your ability.

IT ISN'T EASY to explain big truths to a small child. First of all, you must be thoroughly familiar with the facts. Your own beliefs must be firmly established. Know what you want to say, and concentrate on how to make it meaningful to your child's immature mind.

Bobby comes in asking, "Mommy, did they *kill* Jesus?" When you confirm the fact, he makes the natural protest.

"But, Mommy, why did they do that? Jesus was a good man!"

You may proceed in this way: "Yes, Jesus was the most won-

derful man who ever lived. But some people did not like him. They wanted to stop Jesus from teaching people about God. And so they killed him, even though he had done nothing wrong."

Basic in all Christian teaching, of course, is the central fact of Jesus' sacrifice for our salvation. This is the arch and cornerstone of our faith.

When Bobby wonders, "Why did Jesus let them do it?" you can explain simply, "Jesus gave up his life because he loved us very, very much."

Chances are your child will be content with the elemental explanation of why Jesus was crucified. And many Christian educators believe that it's best to stop when the child's interest is satisfied. Some children, though, will wish to know more. The mother of one preschooler reported this conversation:

"How did they kill Jesus?" her little girl asked.

"They put him on a cross made from two wooden boards," replied the mother. "And they left him there to die."

The little girl was troubled but persistent.

"Didn't it hurt?" she asked.

"Yes, darling," said the mother. "Jesus suffered for us and died for us. But soon afterward he went to heaven."

The little girl looked solemn. The mother wondered if perhaps she could have stated the facts more gently. But those misgivings vanished when her little girl said thoughtfully, "You know, Mommy, when I get to heaven I'm going to say thank you to Jesus."

It is best not to emphasize to (Continued on page 24)

"COME BACK JOHN!"

A STORY OF THE FIRST EASTER

Children's Page

By Esther Miller Payler

NN LAID THE crusty loaves of bread on a white cloth. "The first bread I made by myself!" she exclaimed aloud. She sniffed, "Smells good enough to make me hungry!"

"Me too," said her brother John, as he rushed into the kitchen. "Give me a loaf, a handful of dried fish and a skin of water."

Ann's mouth opened in surprise. "Where are you going? I heard Cleopas tell you before he left for Jerusalem that you should watch the new lambs."

"Watch the lambs! Take the sheep to another pasture! Weed the garden! Cut the grain!" shouted John, frowning so his black brows met in a line. "How tired I get of hearing that and working day after day!"

"Cleopas and his wife are so good to us. We're lucky. They have treated us as their own children, since we were babies and our parents died. We might have been beggar children!" said Ann.

"They've been good," admitted John. "But we've worked hard. Now I'm going to Jerusalem and get rich!" He strutted about the kitchen. "I'll wear a fine robe, a ring of gold and a beautiful turban of silk like Ahab!"

"But Ahab's a tax collector for the Romans! He cheats our poor people and is cruel! Jesus wouldn't like you to do that!"

"Jesús was crucified! He's in the tomb! With Him dead all my hope's gone!" said John. "I'm going! Give me the food and water or I'll take it! What will I ever have in this village?"

"God will take care of you as He always has done. Remember Cleopas promised you a flock of your own next spring. Why don't you tell him how you feel?"

"I want to be gone before he gets back, otherwise, I'll never get away!" rasped John.

"Stay, you're needed here. Jesus always said we must be helpers."

"From now on, I'm helping myself instead of others!"

John snatched a loaf of bread, fish and a water skin
and ran outside.

Ann sobbed. "Come back, John." He was out of sight. Her mistress, Cleopas' wife, returned from taking care of a sick neighbor. "Ann, you must not cry. Jesus wouldn't want you to mourn."

ANN DID NOT tell her mistress that she was crying about John. The woman's eyes filled with tears. "I cannot think of His cruel death without weeping too!" She held a loaf of bread in her hand. "Ann, your bread looks fine. You're such a help to me—as much as John is to Cleopas."

"Thank you," Ann fondly patted the woman's hand. She wanted to tell her about John, but could not.



"Please pick some figs," said the mistress. "Cleopas may bring guests for supper."

Ann took down a basket and hurried out, glad to get away. Walking toward the fig trees, she looked down the road, stretching like a dusty ribbon between green fields.

"Come back, John," she kept repeating, but she could not see him. Crying, she turned back to the trees, and started picking. "What shall I do? Can I stay here, if John has acted so?"

Ann ran toward the house. "I must tell the mistress the truth. Maybe Cleopas will go after John and bring him back. But Ahab may hide him."

"Ann! Oh, Ann!" She thought she was imagining her brother calling. "Is that you, John?"

"Yes, I'm back for good! Jesus is alive!"

"God be praised!" exclaimed Ann. "How do you know?"

"I was hurrying down the road to Jerusalem, when I met Cleopas, his friend and a Stranger. Cleopas was listening so to the Stranger, he did not ask me why I was on the road instead of the fields. He just said: 'Jesus is alive! His tomb's empty! An angel said He lives!'"

"I don't understand, but it's wonderful! God can do all things."

"After the Stranger smiled at me, and I heard Him talking, I couldn't work for Ahab and treat Cleopas so unfairly."

JOHN RAN to see about the lambs. Ann skipped to the kitchen with the fruit. In the arbor she saw Cleopas and two men talking to the mistress. "Jesus is alive again, Ann!" smiled the mistress.

Ann and the mistress talked excitedly about the wonderful news as they finished the supper and set the table with the best linen.

"Call the men to supper, Ann," said the mistress. "I hear John is in from the fields."

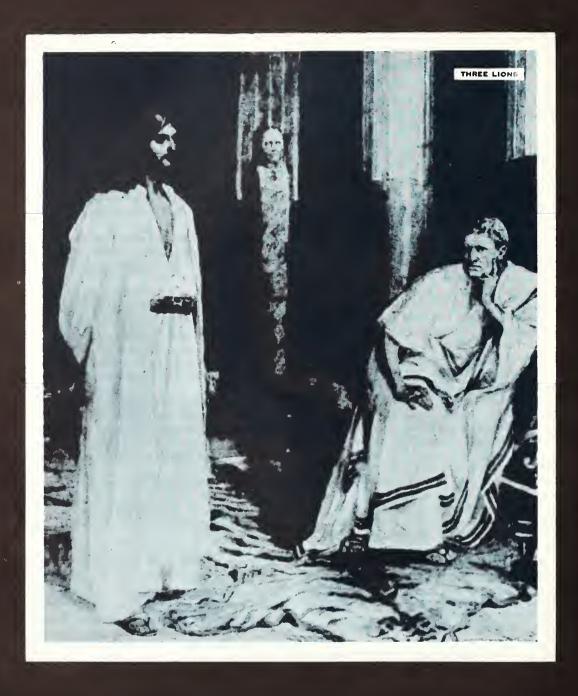
When they were seated at the table and Ann stood ready to serve, the Stranger stood. Ann trembled as He took the bread which she had made and held it in His hands and blessed it. Then He broke it and gave some to each one. "Our Lord Jesus!" cried Cleopas. "It is Messiah Himself!"

"Jesus!" cried all.

Jesus smiled at each one. His look was a blessing. Then He was no longer there. The place where He had been was empty.

"Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the

(Continued on page 24)



NAME YOUR KING!

BY LON WOODRUM

It was a day that men would never forget. Mankind accomplished a deed that day that would haunt it till time had run out.

A Man stood on trial. His hands were bound—the hands that had healed the sick, quieted storms, fed the hungry, and blessed children.

That day a governor faced an angry mob. He flung a question to the religious leaders of that time. "Shall I crucify your King?" And the answer rolled back upon Pilate like breakers from an evil sea.

"We have no king but Caesar!" (John 19:15).

They spoke the heart-breaking truth—though the individuals who spoke it probably never realized its dreadful import.

Their King was before them—crowned with thorns, spit glistening on His face. He had come to them from God. He was the greatest King whose feet would ever touch earthly dust. But they wanted Him hung on a cross!

They chose Caesar. Caesar! Who was really their enemy. The one who had beaten them into the ground; who kept his arrogant legionaires clattering in their streets; who charged into their houses, humiliating and hurting them. Caesar was a tyrant, a god of the earth. And these people had always rejected earthly gods!

Caesar! Bloated from conquest, drunken with power, mad with vice. This was their king? It was incredible; it was insanity! But they made their choice. They took Caesar with all his evil ways, and condemned to death the King whose very name was Love.

"We have no king but Caesar!"

This is the supreme tragedy. And it is a tragedy not confined to those ancient lost chiefs of Israel. It is a tragedy still crushing our world.

How earth needs a King like Him in Pilate's court! We perish for lack of His compassion, understanding, love, mercy, and justice. But do the nations crown Him? No, they crown tyrants, fools, and brutes. They often choose darkness rather than light.

We are so constituted that we must have some sort of a leader. And we have to give ourselves to something bigger than we are. If we will not surrender to God then we must surrender to Caesar. Russia, China, and many others, have surrendered. Christ has been sent to Calvary by them. Caesar reigns, blatant, deadly, and merciless.

Caesar is a killer. He was a killer when he used swords and spears. He is still one, with machine guns, winged death and nuclear doom. Caesar lives for conquest and plunder. He lives for worldly power and pleasure. He cares nothing for people. He is not moved by the cry of hungry children, or the wail of despairing mothers.

This monster has been chosen the world over, time without end, rather than the other King. When men have refused Christ they have no other king save the dreadful earth-god. Someone must sit in the ruling seat; life demands it. Our allegiance must be given to something. We cannot be bystanders. We must make a choice between right and wrong.

Stand anywhere and see the people who choose the Roman chief and reject the Man from Galilee. Not only in Moscow and China do they choose Caesar, but also in the western world, in South America, in the United States and Canada.

IN THE United States we spend thirty billion dollars a year for gambling. Ten billion a year for booze. Billions for other destructive or unnecessary things. A few paltry billions are spent for education, even less for religion. And we spend fifteen billion a year for crime! We have accepted Caesar, crowned Christ with thorns.

We elect men to office, not always because they are good men, but because they promise us many things. We put expediency above principle; seek ease and comfort for ourselves at the expense of breaking down our moral order. We are Caesar-people. Christ is spreadeagled on a tree.

Y.W.E.A. DAY April 15

An offering will help build the Tokyo Church and Youth Center.

We face snow and rain to go to our jobs. We endure cold and heat to watch games. But on the Lord's day a mist will keep us away from God's house. Material things matter to us; we by-pass the spiritual. We are not inclined to give up our favorite TV comedian for a prayer meeting.

The other day a woman organist in the church told me she attended a bridge party on Saturday night, with other members of her church. It was a terrible night; rain was falling and freezing. One woman who had braved the weather to come to the game, driving across town to do so, said, "Well, this weather means I won't be at church tomorrow!" Long live Caesar!

Men appear on a television quiz show. The show is fixed, crooked. The sponsors and the ones who play the game get caught. They admit their guilt. The public shrugs. So what? Everybody is doing it! A hoodlum is tried, a real unrepentant killer. The trial hangs on, the public watches and listens. Folk begin to feel sorry for the killer! Maybe he had a tough childhood! His victim lies dead and forgotten; his loved ones have wept themselves limp. But sympathy goes out to the criminal more than for the victim. Caesar holds the stage: Christ stands in the shadow.

An evil intimidation flares across the scene the day Christ stood on trial. Pilate seemed reluctant to execute Jesus. When he hesitated the mob hurled a warning—"If thou let this man go, thou art not Caesar's friend!" (John 19:12). Caesar was their old enemy, but they were using him to threaten the governor. What worse calamity

(Continued on page 21)

"His servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness."

MEET SAM

By Bobbie Lauster



ITTLE SAM was the youngest son out of a family of nineteen children. He had a baby sister who was younger.

Out of necessity, every member of this large family was forced to work very hard on the little North Carolina farm where they lived.

It was little Sam's job to watch over his baby sister.

He was watching her one day when a coal popped out of the open fireplace and landed on the quilt where the baby was playing. Soon both quilt and baby was burning. By the time someone heard little Sam's frantic cries and reached the two children, the baby had been badly burned.

The burns finally healed, but the little girl remained a cripple. From that time on, until the child learned to hobble about alone, little Sam was made to carry her on his back. Whether at work or play, one scarcely saw him without his burden.

The little girl had become quite spoiled during her long convalescence. She took great delight in kicking little Sam's sides and back and choking him around the neck. He dared not complain for when he did so, his father cruelly told him that he was responsible for the child's being a cripple.

This kind of hardness formed the fiber out of which Sam was made.

The country school in this area rarely had a teacher so his formal education reached only the third grade, but for common "horsesense" he deserved a college degree. He graduated from a hard school with a hard and embittered father as his teacher.

Sam declared that if he ever had children of his own that they would be taught to love and laugh and know something other than work and bitterness.

When he reached the age of sixteen, he decided that he had taken his last horse whipping and work without pay, so he left home.

More hard work, travel and adventure filled the next ten years of his life. He developed his own philosophy of life, and it was flavored with gentle wit and humor.

He married a very fine and lovely girl and into their union was born eight children. Although he became a stern disciplinarian, he kept the promise he made himself to show his children love, laughter and good times.

The ten acre farm he acquired would grow broom sage just splendidly, only there was no ready market for broom sage. But Sam showed his brood what wonderful caves and hidey-holes could be hollowed out in the deep grass. It made wonderful places to play. He also taught them how to make stick traps for catching quail and rabbit. They all became experts with a sling-shot. They learned how to catch fish with a bent pin for a hook.

SAM'S CHILDREN had to work too, but on a hot sunny day he'd announce, "We're going to knock off work now and go to the creek." Soon the swimming hole would be full of laughing churning children as they ducked one another, or swam under Sam as he floated. On other days he'd knock off work and take the family berrying. All day the woods resounded to laughter as they gathered berries.

The best days were the rabbit hunting days. Not with a gun as you might suppose, but a merry chase on foot.

He would take several burlap bags (you'd never understand what a "croker-sack" is) and start out early in the morning. The whole family would be at his heels. All day long they would startle rabbits from the broom sage, or flush them out of snake holes, or smoke them out of culverts. He sometimes dug them out of the snake holes if water failed to flush them out. While he sweated and dug, the

My Most Unforgettable Character

children happily made castles from the cool, damp yellow earth.

On one unforgettable day, the rabbit turned out to be a civet cat (skunk) and as he was chased out of some water pipes the oldest boy had a bag ready. The skunk emerged and using the boy as a target, made a bulls' eye. The clothes (and almost the boy too) had to be buried. What a great laugh they had that day. All except one could laugh.

At the end of such a day there would be six or eight rabbits in the bags. Did you ever eat rabbit stew? Nothing to beat it!

Almost better than rabbit hunting was the winter evenings when the family would gather before the fireplace. The children would sit on the floor eating oranges. The peel was thrown into the fire and soon the acrid scent of burning peel would fill the room. The dancing flames made cinema on the walls of the room. Hot tar would drop from the burning pine knots into the ashes and a peace and sense of well-being made the family close.

On these nights Sam would take his violin off of the wooden pegs on the wall and tune up. He was unlearned but he could coax the most satisfying tunes from his violin. For an hour or two he'd entertain the family by telling about his childhood and sing old folk ballads. Not a child questioned the validity of those wonderful stories. Each one only wondered why his own childhood seemed so dull compared to Sam's.

Some nights peanuts would be roasted and eaten. Other nights chestnuts would be baked in the hot ashes. How wonderfully good they tasted.

Toward bed time, the music turned to hymns. A family favorite was, "Will the Circle Be Unbroken?" The circle of thoughtful children was really pondering that

Sam prayed with his children

each night before retiring. As he prayed, it was more like listening in on two tried and true friends in conversation. God was mighty important to Sam.

SATURDAY was always a red-letter day.

The children were small so Sam would take the little bit of ready cash and set off for town alone to buy the week's purchases. The youngest ones stayed near the gate all afternoon. They rode the gate back and forth until it sagged on its hinges. After many games of "tag," "leapfrog," or "marbles," someone would see Sam and send up a shout. Almost like an explosion the children would run to meet him. He could scarcely ward them off.

When at last the precious bags or box would be placed on the table, Sam would burrow around until he would come up with the children's treat. It was sometimes "Cracker Jack," "syrup kisses," "Mr. Goodbars," "Guess-whats" or "blow-gum" (not bubble gum as it is commonly called today). Whatever it was, it was wonderful!

Sam lived and he taught his children to live and get the most out of life.

He was a religious man. His very lack of a religious background seemed to make him determined to provide one for his family. They believed in him too.

If a child grew ill, Sam would spend his last cent for goodies trying to coax back appetites and health. Many nights he sat beside their bed in times of illness. If it was critical he would offer to get the best doctor available but the child would only answer, "No, Daddy. You pray." And then he would pray.

Now and then Sam would be invited to speak at different gatherings. He was a great favorite wherever he went.

Yet it came as a great surprise when a little country church asked for Sam as their pastor. Knowing

full well his limitations, he agreed very reluctantly.

He was no great preacher. His simple sermons were at times as coarse as homespun linsey-woolsey, but their very simplicity and directness caused them to find entrance into people's hearts.

The children of his parish loved him dearly. He often took time to play ball with them on a vacant lot. What fun they had when they ".tuo" mid tuc bluo

If he noticed a child's teeth that were in bad condition and he knew the parents were unable to have them fixed, he would take the child to his dentist and ask the dentist to put the bill on his account. The kind dentist knew he was unable to pay also and more often than not, there would be no entry made at all. Many a child can thank Sam for his good teeth today.

IT WAS necessary for him to work part-time, as the little church was quite poor and the depression was on. Usually he worked in the orange groves. His employer trusted and believed in him. He was always one of the last to be layed off when the season was over. If possible he would be retained for summer work as a pruning man.

A terrible drought threatened the orange crop one year. His employer asked him to pray for rain. That night he had a long serious talk with his good friend, God. The next day a downpour of rain came and Sam was one of the first to offer thanks for it.

Was there illness? There was Sam ready to help. Was there an accident? There was Sam helping untangle the mess. Was there a death? There was Sam comforting the bereaved. Was there a lack? There was Sam, going the second mile, giving his cloak also.

Beside the little parsonage always grew a garden and before it

(Continued on page 25)



T HAS BEEN some years since our last personal contact. Of course, ways and means at this distance are very meager; but when we think of that great liquid span which lies between us, then these earthly modes are marvelously effective. However, while taking a siestaa habit which seems to be an instrument of procrastination but which wisdom dictates as absolutely essential in these humid tropics-today I felt a contact through celestial channels, and I trust you have experienced the same. You were on my mind and disconnection was impossible; consequently I am compelled to pen these few words to you.

A Missionary Tribute to a Sunday School Teacher

This tribute is offered to Mrs. Odelle Green of the Clayton Street Church of God, Middletown, Ohio.

Let me thank you first for a task well performed — something which seldom receives thanks—the effective and indelible teaching of "tiny tots" in Sunday School, this duty requiring utmost patience and understanding. To you especially I give thanks; and to your Divine Teacher, the One Who helped you in those classes, I give eternal thanks.

Of all the Sunday School teachers I have had in my lifetime (with gratitude for everyone of them) you remain the most vivid and outstanding. Perhaps one reason may be that you are the first in my memories and no great effort can produce the faintest recollection or shadow of any of those earlier infant years. But the main reason for my gratefulness is the truth which you taught me in simple words and in actions.

Those years were the vitally formative ones and their experiences have guided me to the present through many tempestuous seas—emotional and spiritual, physical and geographic. I am now a young man and across the great Atlantic, in the adult world of independence and responsibility; in a dark heathen land (Africa) where grave responsibility and absolute dependence upon God and His church are ever pressing.

Surely I am not worthy to be chosen for this service, but in floods of gratitude to Him and adoration of Him Who has guarded my life and guided my steps through life, I owe Him my all regardless of how small it may be.

You and I are not world-renowned as some worldlings are, and perhaps never will be for that is not the aim. Even in His kingdom I must be the least of all saints. But just to know Him and to be known to Him is worth more than world's acclaim. This hope I do have, that in that day "We shall come rejoicing, bringing in the sheaves." Through the continual help of the Master Teacher Who aided you in teaching me about God, reverence and respect for His house, love for His righteous Son, and holy living through His Holy Spirit, which teaching I now endeavor to give to these black people with benighted souls, we shall have some sheaves. I say "we" because you will have the greater reward for having taught me first.

I do trust that more of your Sunday School boys and girls have responded to His great love and the "Great Commission" so God may crown your efforts both past and present with that "Crown of Life which the Righteous Judge shall give to all the Faithful." God bless you and continue to keep you as His channel of love and service.

In His service, A former Sunday School lad R. Evan Headley Missionary to Nigeria

A SONG FROM HEAVEN

By W. L. (Bill) Hopper

OW IS SHE, Doctor?" asked Jim Masters anxiously, noting the worried look on the doctor's face.

"Very low, Jim," said Dr. Morgan; "she is going fast. It may be only a matter of hours, maybe minutes. Her pulse is very weak and her breathing is irregular; I'm afraid I have done all that I can do."

"O Lord!" groaned Jim, "first my wife, now my little girl. I can't stand it. Why did this have to happen to me?"

It had been an automobile accident. Little Janie and her mother had been on their way to a church picnic, a treat that Janie had been looking forward to for a long time. Jim had planned to go, too, but he had been called back to the office at the last minute to do some special research work. Mother and Janie had to go without him.

"O Mother!" cried little Janie happily, "isn't it wonderful? I'm so happy, but I do wish Daddy could be with us."

"Yes, dear," said Mother, "but your father is needed at the office; he is a very important man, you know, and we can't have all of his time."

. "He's very important to me, too," said little Janie. "He is the best Daddy in the world."

They were driving along Lincoln Boulevard when suddenly a huge truck came at them from a side street. The brakes had failed, and the driver had lost control of it.

"Look out, Mother!" cried little Janie, but it was too late. The truck was upon them.

Mrs. Masters thought first about her baby. She grabbed her by the arm, pulled her quickly to her and held on tightly.

Jim Masters received the call just as he was about to leave the office to go to lunch.

"This is Belview Hospital," the voice had said. "Your wife and daughter have been in an accident. I think you had better come as quickly as you can."

Grabbing his hat and coat he had jumped in his car and driven as fast as he could to Belview. Taking the steps two at a time, he rushed up to the desk and

said, "I'm Jim Masters. How are my wife and baby?"

Dr. Morgan was just coming out of the emergency room when Jim rushed in. Walking over to him, he laid his hand gently on Jim's shoulder and led him to a chair.

"Sit down, Mr. Masters," he said. "I'm afraid I have some bad news for you."

"What is it, Doctor?" cried Jim. "Are they badly burt?"

"Your wife was killed, Mr. Masters," he said gently as he could, "and your little girl is hurt very badly. I am not sure we can save her, but we will do our best."

At the funeral Jim had broken down completely and had had to be led away. He kept saying over and over, "I can't believe it; it just couldn't happen to me."

After the funeral he had kept an almost constant vigil at the bedside of his little girl, leaving only long enough to grab a bite to eat and change his clothes. What little sleep he got was in the chair at the side of her bed.

Several times in her delirium little Janie had whispered, "Sing to me, Mother. Sing to me and hold my hand."

Ever since she had been big enough to talk, whenever little Janie was sick or hurt, she always wanted her mother to sit by her, hold her hand and sing to her; and it always seemed to help her. She could be running a high fever and her mother could take her hand and begin to sing to her, and she would go right off to sleep.

ALL OF THESE things were running through Jim's mind as he sat there beside the bed with his eyes closed. The doctor thought he had dropped off to sleep, but he wasn't asleep; he was praying softly.

"O dear God," he prayed, "please, please don't take my baby away from me. You must have many little girls up there in heaven and she is all that I have in the world. I do need her so, especially now."

A movement near the bed caused him to open his eyes and look at the doctor leaning over Janie's bed. Little Janie's eyes were open and she was looking around the room as though trying to locate someone. She seemed to be listening, too. Suddenly she smiled, and reached out her little hand as if to take someone's hand in hers. For a moment or two she just lay there smiling. Then she said, "Thank you, Mother; that was beautiful," and closed her eyes again.

"There's something strange going on here!" exclaimed Dr. Morgan, "I don't understand it."

"What is it, Doctor?" cried Jim. "Is she . . . is she going now?"

"No, no!" cried the doctor. "She seems to be getting better. Her breathing is regular now and her pulse is getting stronger. Her heart is beating normally, too. I just can't understand it. A moment ago I was sure she was dying; now she seems to be much better. I really believe she has passed the crisis and will get well; but I surely don't understand it."

The next morning when Dr. Morgan walked into

(Continued on page 23)

"HE IS RISEN"

By Earle J. Grant

The women came early that day To the tomb where the Lord had lain.

But an angel proclaimed to them, "He is risen!"—was living again. The voice said to tell His disciples That Christ had gone to Galilee, And that there the blessed face Of their Master they would see. They departed from the empty tomb,

Wishing to do what they were told; And, as they went on their way, Soon the Master's face they did behold.

Just as they worshipped Him then, Let us lift our voices in praise And pray that the unsaved turn to Christ

On Easter-glorious Day of Days!

AT THE GARDEN TOMB

By A. M. Quick

They laid His body tenderly
In the chill of the rock-hewn
room.

And left Him there on the marble

Of Joseph's garden tomb.

I think they breathed a bitter sigh
As they left Him there alone,
And gazed once more as they closed
the door

At last with the massive stone.

For it seemed like the end of the world had come

And every hope was fled, When in dark despair they left Him there

Silent, and cold, and dead.

But they came again in the early light

Of the world's first Easter Day, And the Saviour fair was no longer there,

And the stone was rolled away:

For their Lord had triumphed over death,

Over death, and sin, and the grave,

And creation rang as the ransomed sang

Of Jesus, the Mighty to save!

WHEN OUR SAVIOUR CAME TO EARTH

Mrs. J. B. Rudd

In infinite wisdom—in accord with God's plan, Our Lord came to earth in the likeness of man, The infant Christ Jesus born in Bethlehem, Was heralded by angels as the Saviour of men.

He went to the temple which was decked with pure gold, And did His first preaching when twelve years old; He grew up to manhood—was baptized, and then He preached the glad tidings to the children of men.

But the Jews would not have Him, rejected their Lord, Despised and abused Him, would not heed His word; He was brought before Pilate in trial unfair, And falsely accused by the angry mob there.

They smote Him, they scourged Him, they spit in His face.

For our sakes He bore all this shame and disgrace; They crowned Him with thorns and the purple He wore, Pilate wished to release Him; the Jews raged the more.

"Crucify Him," they cried, "Our King He'll not be." And they ushered Him forth to the Mt. Calvary Where He, counting all of earth's fame but dross, As a lamb that was slain He was nailed to the cross.

With blood streaming from both His hands and His feet He hung suffering there; then in voice low and sweet He spoke His last words, "It is finished," then died, And a soldier ere long thrust a spear in His side.

Soon friends came and gently removed the thorn crown And drawing the nails, took our blessed Lord down; And the body that He as a sacrifice gave, Was wound in clean linen and laid in the grave.

The soldiers and Pilate then in council met. The grave was sealed and a guard was set.

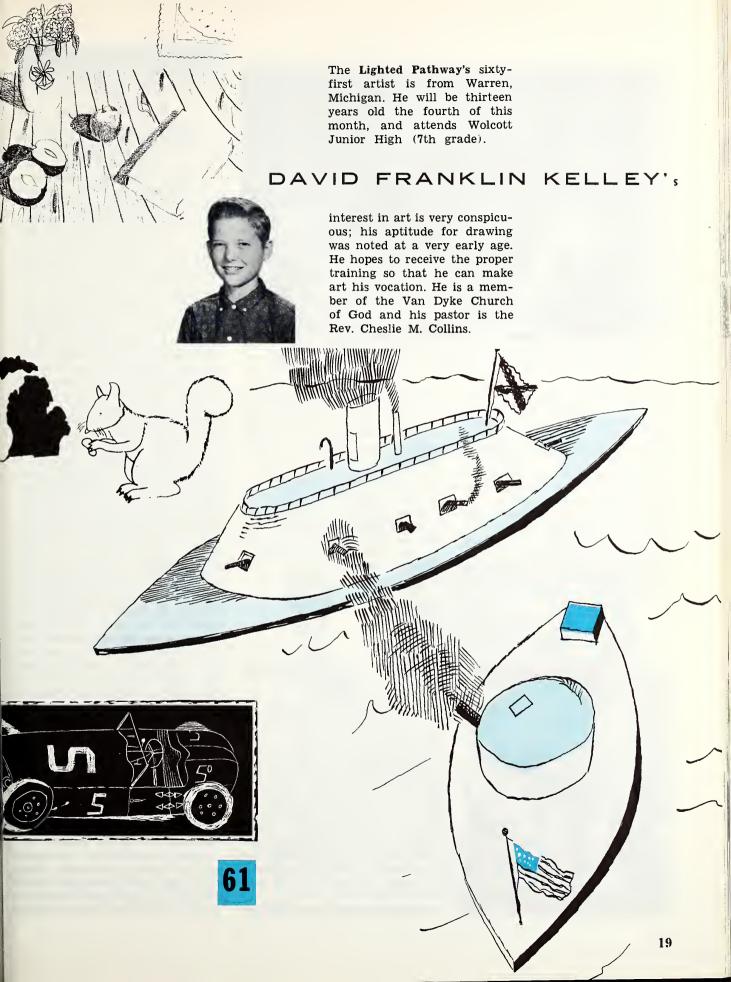
In the still silent hush of that first Easter dawn, A bright shining angel from heaven had flown Coming straight to the grave where our blessed Lord lay And breaking the seal, rolled the great stone away.

Then the power of God came down in one mighty sweep,

The keepers like dead men all fell in a heap, And our Saviour came forth on that first Easter day, Death's bars could not hold Him—He tore them away.

And He lives—Hallelujah; And is reigning on high, And is coming to take us where we'll never more die, So we offer Him gladly our sweetest and best, Rejoicing in hope of a home with the blest.

OETRY





WALHALLA NO. 2 CHURCH OF GOD BANQUET

The young people of the Walhalla No. 2 Church of God are shown at their Christmas Banquet held at a restaurant in Walhalla, South Carolina. There were 36 in attendance.

After the delicious meal, the group was given an inspiring talk by the State Youth Director, the Reverend Thomas Grassano. He chose a unique title for his message, "I'm Dreaming of a Right Christmas." Following Brother Grassano's message, Raymond Loudermilk, Y.P.E. President, was

the master of ceremonies for a very interesting program. The local girls' trio and quartet sang Christmas songs and Mrs. Sylvia Bell gave some humorous readings. The group then sang several carols after which we were dismissed in prayer by Mr. Charles Land.

On the photograph enclosed, the Reverend and Mrs. Thomas Grassano are the first couple on the left. The next couple is the Reverend and Mrs. W. A. Bell, the local pastor and his wife.



BEDICO CHURCH OF GOD JUNIORS

In the month of January, the Junior Sunday School Class of the Bedico Church of God, Ponchatoula, Louisiana, had a contest to gather Christmas cards for missions. The Junior that brought in the most old Christmas cards received a prize. We had a marvelous response. One boy alone brought close to 500 cards. This has really encouraged our interest and work for missions, This Junior Class is real eager to take on any work for the Lord.

-Mrs. Robin Naramore, teacher

GEORGIA STATE SUNDAY SCHOOL AND YOUTH CONVENTION

HE FORCEFUL impact of Georgia's first State-wide Sunday School and Youth Convention took place January 4, 5, and 6 at Griffin, Georgia, with the theme, "Souls at the Center." This convention stirred Georgians from all parts of this great state. We were made conscious once again in every sermon and class that at the heart of all we do is the winning of souls.

Reverend A. M. Phillips, our General Secretary and Treasurer. opened the convention with a challenge that set the proper pace for the convention. I have never heard a better sermon on "The Challenge to Christian Growth." On Friday morning Reverend Charles W. Conn, Editor-in-Chief of the Church of God Publications, spoke to receptive hearts on the important subject, "Souls at the Center of Teaching." What a challenge to those who teach the Word! Friday was climaxed with a moving message, enjoyed by all, on "Commissioned to Witness" by our Assistant National Sunday School and Youth Director, Reverend Don S. Aultman. Although Saturday dawned a rainy day, it was soon brightened as Reverend Bennie Triplett, Program Director of Forward In Faith, brought a practical message on. "Souls at the Center of Visiting." Cold weather set in Saturday but in spite of the cold on this last night the church was full. About 500 people were warmed with a visitation of the Holy Ghost. To put the finishing touch on the convention no one could have done a better job than the National Sunday School and Youth Director, Reverend Cecil Knight. This man with a burden for souls preached the unsearchable riches of Christ to everyone present. He made all very much aware that God wants pastors, evangelists, and workers, "Dedicated to This Decade."

Every lecturer and committee member deserves a sincere thanks for a job well done. The State Overseer was present to lecture and help out and guide throughout the

NAME YOUR KING

(Continued from page 13)

could befall a politician of Rome than that he should appear unfriendly to Caesar? With this the foes of Christ whipped Pilate into their plans.

What a frightening thing it is not to be in the good graces of the Caesars of the world! Caesar has prestige, and power. He had iron-breasted warriors; he shakes the earth when he tramps. How defenseless we seem when his eagles do not bend over us, on our side! How armorless does the Galilean seem, jostled by the soldiers. mocked by the mob, shorn of the protection of Rome! How alone He is, staggering up the hill, hanging against the sky, the hoarse, brutal cries of the soldiers beneath Him. How terrible Caesar is-how frail Christ seems!

So we run for the shadow of his banners. We hail him as emperor. We forsake our brothers, shrink back in the shadows while ungodly men break down the earth.

We are aware of how negative all this sounds. But does it not report a fact? Look about the world and see who has the laurels about his temples. Caesar! Not Christ.

THE PICTURE is not all negative. All men do not crown the god of this world. Some crown the true King. Only a few days ago we learned of a man who had

convention. We thank God for such a fine overseer. The State Council gave one hundred per cent co-operation along with the State Sunday School and Youth Board. Both of these boards are appreciated. The local church with its fine leaders, Brother and Sister Jeffords, made everything very pleasant. Churches large and small said they were greatly helped and are wanting to know when the next convention like this will be.

Thank God for the fine ministers and laymen of Georgia and their wonderful co-operation. They have made their Sunday School and Youth Director a very happy man.

—Wallace Swilley, Jr., State Youth Director

come up from a newsboy to a high position in a firm. Some head men in the firm were bent on making shady money through tricky moves, but the man who had been a newsboy refused to go along. He was a Christian. His "friends" crucified him on a business-cross, but he kept his soul. He had another king than Caesar!

Just before the close of World War II, I was in the lounge of a Pullman waiting for the porter to fix my berth. A huge man was talking to intent listeners. He had a forcible way about him. He told how much booze he had put away, how he had made love to another man's wife. I was turning away in disgust when a tall young fellow said, "Okay. Now let me tell you how to get out of that evil way of life and be a real man! Take Christ! I know He can pull you out, because I once lived as you do. and I found forgiveness at the

cross, and spiritual strength to serve God!"

I will never forget the silence that fell on the place. I put out my hand to the young fellow, my eyes stinging. I felt two things. I was proud of the young man. I was also repentant that I had let him crown Christ King before I did—before the eyes of men who doubtless needed Him!

"We have no king but Caesar!" the mob cried on that long-ago day. Men still cry it. What a change would come to the nations if the cry were reversed! "We have no King but Christ!"

Some day it will be like that! On "that Day," so often mentioned in the Scriptures, He will be crowned King of Kings. Caesar will be forever banished from the throne. But only those who have crowned Christ King in their hearts will be able to crown Him King on that day.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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WITH VISION CLEAR

(Continued from page 5)

"It seems He did, but we failed to understand," James told him. "and now-."

"The women brought the story first," John explained. "They came running to the city to tell us. Peter and I hurried to the garden and, sure enough, the body was not there."

"But it might-," Thomas began, only to be cut off by Peter's, "But it wasn't. No one could have stolen it, and Mary-."

"Saw an angel who told her He was risen," John finished. "There can be no mistake."

"I cannot believe it," Thomas declared, shaking his head. "It can not be true."

"But it is!" Peter almost shouted. "It is true beyond a doubt."

"Not for me, it isn't," Thomas stated wearily. "Not for me."

"Come with us," Philip begged. "We will be better off if we are together."

"Not yet," Thomas spoke persistently. "I am not ready yet."

"You will be happier," Peter assured him. "I know how you feel. I felt the same, especially when I remembered how I denied Him. Three times, Thomas, I, who loved Him more than life itself, declared I had not so much as heard of the man, but when the women came saying He told them to tell his disciples and Peter, I knew there was no question. Who else but the Master would have sent me such a word? Come, Thomas, cast your lot again with us that we may learn more of this strange happening and what the Lord wants us to do.'

Once more he shook his head. "Go on as you have planned," he urged. "I will wait here a little longer."

THE HOURS passed slowly. Day faded into night, and still he remained by himself, pulling his mantle about him to shut out the chilly air, though he was scarcely aware of the change. Not until daylight had fully come did he turn his steps toward the room which was their favorite meeting

place. They were coming down the stairs as he approached, every face alight with a peculiar happiness.

"Thomas!" Peter cried. "Thomas! We have seen the Lord!"

Thomas stopped short. "It cannot be!" he insisted. "I say it cannot be, for He is dead."

"I would have said so, too," John assured him, "had I not seen and heard Him for myself."

"Where was He?" The question was more than a request for information.

"Right in our own room," Philip replied. "We were assembled together as usual when suddenly He appeared among us with the familiar words, 'Peace be unto you.'"

"Peace be unto you," the man repeated. "Would that it might!"

"How He came we do not know," Andrew added, "for the doors were shut and no one saw Him enter."

"You could not be sure," Thomas reminded them, "It might have been some one else. The light was poor."

"But it wasn't!" Peter was emphatic. "He showed us His hands and His side, and He told us He was sending us into the world even as the Father had sent Him."

"Then He breathed on us," John added reverently, "and told us to receive the Holy Ghost."

"No!" Thomas declared vehemently. "I cannot believe it! Unless I see the print of the nails in His hands and His pierced sideunless I put my hand into that side and my fingers into the nail prints, I will not believe-I cannot!"

BECAUSE he felt the need of companionship, he stayed with the others. They seemed drawn together by a common need. Judas, overwhelmed by the enormity of his crime, had taken his own life. Peter, softened by the knowledge that he was forgiven, already showed signs of leadership few knew he possessed. Every man had a new conception of service, a faith that helped meet every trial. Only Thomas lacked, because he could not believe. He alone felt the need of a greater assurance.

The days passed slowly. For fear of the Jews, they were cautious about the time and place of their meetings. They made no effort to assemble together except in the room which was full of memories for them all.

And then it happened! They were together with all doors shut, when suddenly they saw Him and heard His well known voice say, "Peace be unto you." Peter sank to his knees. John held out both arms in joyful welcome. Thomas caught his breath sharply, his eyes riveted on the figure before him.

The Master moved a step nearer. "Come," He invited, "look at my hands. Touch the print of the nails. Put your hand in my side. Be not faithless, Thomas, but believing."

Suddenly the doubts vanished. An overwhelming happiness flooded his whole being. He had no desire to touch the nail prints or to put his hands in the wounded side. Never again would he doubt. He knew of a certainty that the Lord had risen. From the bottom of his heart came the pledge of lasting allegiance, "My Lord and my God!"

A SONG FROM HEAVEN

(Continued from page 17)

the room, he found little Janie and her father laughing and talking as though nothing serious had ever happened.

"Good morning, Jim," he said. "How is the miracle-child this morning?"

"Oh I am fine, Doctor," answered little Janie happily. "When can I go home?"

"Well, if you keep improving as you have for the past twenty-four hours, it won't be long," said Dr. Morgan. Then turning to Jim, he said, "You know Jim, this is really a miracle; last night she was sinking very fast. I really believe that she was dying. All at once she opened her eyes and looked around the room and said, "Thank you, Mother! That was beautiful" and started to get well. I just can't understand it."

"Well I can, Doctor," said Jim Masters with a smile on his face and tears of joy welling up in his eyes, "It was a song from heaven."

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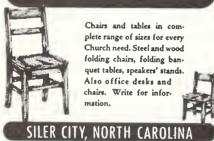


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HE IS NOT HERE

(Continued from page 3)

forty days after His crucifixion than on the day of His Triumphal Entry. A false report might last forty days, but the church which was founded on a Risen Christ has lasted for nineteen centuries, producing generations of races' finest characters and now including some six hundred million members."

No doubt men will continue to try to disprove the fact of the Resurrection just as they have for ages. Several years ago certain persons sought to discredit George Washington and profane the image he had gained as the Father of his country. The late President Calvin Coolidge, who yet lived at that time, was asked what he thought of the Discredit Washington Movement. Mr. Coolidge looked out toward the Washington Monument towering 555 feet in the air and said, "I see the monument is still there."

Despite the attempts to discredit the Resurrection story and damage the faith of millions who trust in Christ as the Risen Saviour, there is one observation which can be made to the complete frustration of Satan. "I see that the empty tomb is still there." The angels' message is gloriously true. "He is not here, He is risen, as He said." Thank God for the empty tomb.

COME BACK JOHN

(Continued from page 11)

Scriptures?" cried Cleopas, his face shining with wonder.

"We should have known Him as He walked along the road with us and talked as only He could!" exclaimed the friend.

John whispered to Ann, "Now I know why I came back after He looked at me. I couldn't hurt Him by being dishonest or leaving Cleopas when I'm needed."

"I'm so happy you're staying! Think of it, Jesus blest the bread I made! I shall always remember and do everything as for Him."

John said, "Jesus brought me back, so I know He wants me to stay here for Him. That's what I'll do!"

STATISTICS

(Continued from page 27)

Baxley, Georgia	 76
Rome (North), Georgia	
Catawba Heights, North Carolina	
Thomasville, North Carolina	
Ware Shoals, South Carolina	
White Hail, South Carolina	
Ontario, California	
MacClenny, Florida	
East Trion, Georgia	
West Baltimore, Maryland	
Pembroke, North Carolina Washington, Pennsylvania	
Bethany, South Carolina	
Latta, South Carolina	
Dallas (Oak Cliff), Texas	
Newport News, Virginia	

Spiritual Results Among Our Youth January 31, 1962

Sanctified 1,416 Filled with Holy Ghost 996 Added to the Church 813
Since June 30, 1961 Saved

CORRECTION!

Report of New Y.P.E.'s since June 30, 1961

The South Carolina State Office has informed us that Dillon, South Carolina had 275 in Y.P.E. instead of 260 for the month of November.

WHAT SHALL WE SAY ABOUT EASTER?

(Continued from page 10)

a small child the frightening details of the Crucifixion: the driving of nails through Christ's hands or the piercing of his side. The theological implications are beyond a child's comprehension. These things can be reserved until the child is ready for them. But, young as he is, he can certainly know of the joyousness of the Easter observance.

In fact, your child himself may ask, "Why is Easter a happy time if Jesus was killed?"

Explain that Jesus became alive again, that he is alive in heaven now. Tell your child that all of us who truly love Jesus will join him in heaven some day. This is why we are so happy.

The important thing is that you don't dodge the fact of Christ's death and the central fact of our Christian belief. A simple and sincere explanation will lay the foundation upon which your child may build a secure and lasting faith.

MEET SAM, MY MOST UNFORGETTABLE CHARACTER

(Continued from page 15)

a profusion of flowers.

In Sam's case, the pastor gave to the parish. His members were always being given a bouquet of flowers or a bag of tomatoes, beans, squash or whatever grew in his garden. The neighbors knew where a generous heart lived.

No tramp was ever turned away from his door. Often enough there was precious little to divide but it was gladly divided. Somehow there was always enough.

The second world war came and Sam was very busy comforting those who were leaving and comforting those left behind.

His son-in-law was fighting in France. His oldest daughter came home to live and await the coming of her child. It was Sam who paced the corridors and prayed when the time finally came. Afterward, it was Sam who walked the floor and helped care for the little baby while its lonely Mother climbed her way back to health.

No matter how busy Sam was, he was always working on new projects.

At one time it was for an orphanage. He drove hundreds of miles selling pecans and making funds to contribute to the orphanage. He was a humble man and his love for humanity was great.

If he ever punished the wrong child for a mis-deed, he would later draw the child to him and ask its forgiveness. It never failed to make him seem even bigger and better.

He was nonplused by nothing. A traffic cop once chased him down and prepared to write out a ticket. Sam asked what he was being charged with. The cop told him that he had passed a car without enough sight ahead. The cop was rather haughty about it and then very seriously Sam said, "Now you listen here. You're going to the judgment and face this very false charge you're charging me with. You go back up there with me and I'll show you that I had good vision ahead." The rather abashed cop went back with him and saw that Sam was right. He ashamedly tore up the ticket.

The long years of service began

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to tell on Sam at last and he was no longer able to care for his little parish. He retired from his church.

If you should ever happen to pass a certain little house with flowers growing in glorious profusion in the yard. and should an old man with a thatch of white hair and merry blue eyes walk out holding a bag or bouquet toward you, don't be surprised. Just accept it, thank him and go on your way greatly cheered. You will know that you have just met Sam, my father, my most unforgettable character.

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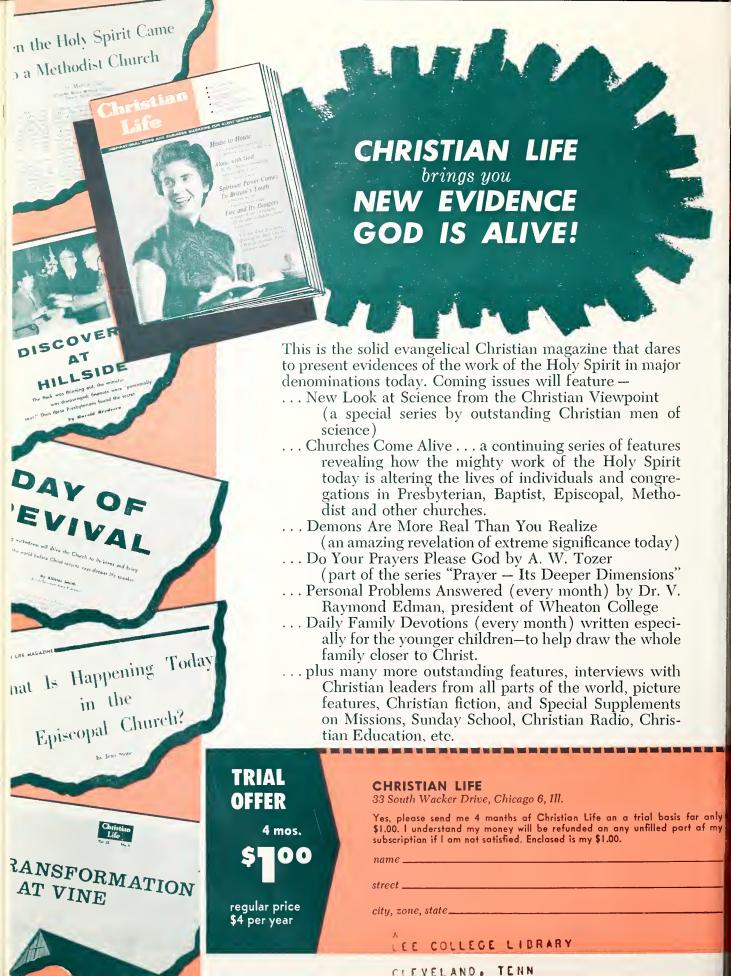
Sunday School and

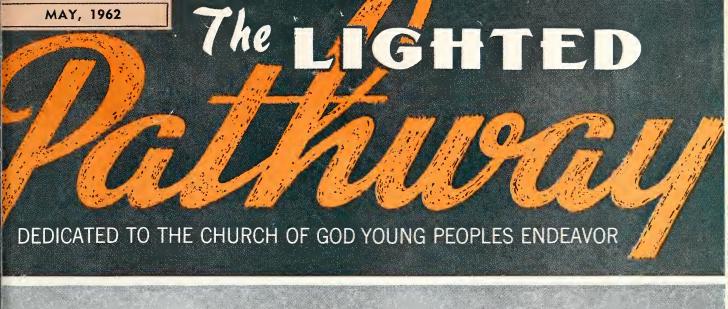
Youth Work Statistics

KNIGHT, National Sunday School and Youth Director

by Cecie b. Kiri	offit, National Sanday School at	id Fodin Pricator
SUNDAY SCHOOL	Wilson, North Carolina	Parls, Texas
Average Weekly Attendence	Alexandria, Virginia	Calhoun, Georgia
Average Weekly Attendance	Williamsburg, Pennsylvania 206	Sanford, Florida 166 Straight Creek, Alabama 163
January 1962	Williamsburg, Pennsylvania 206 Mercersburg, Pennsylvania 206 Birmingham (South Park), Alabama 205	Fort Lauderdale, Florida
500 and Over	North Birmingham, Alabama 204 Augusta (Crawford Avenue), Georgia 203	Lake City, South Carolina
Greenville (Tremont Avenue), South Carolina 675	Baldwin Park, California	Lake Wales, Florida 159 Winter Garden, Florida 159
Mlddletown (Clayton), Ohio 614	Princeton, West Virginia 201 Louisville (Highland Park), Kentucky 200	Charleston, West Virginia 159
400-499	Sanford, North Carolina 200	McColl, South Carolina
Atlanta (Hemphill), Georgia	125-199	Kingsport (Chestnut Street), Tennessee
Griffin, Georgia 462 Hamilton (7th and Chestnut), Ohio 458 Jacksonville (Springfield), Florida 443 Cincinnati (12th and Elm), Ohio 419	Birmlngham (Plke Avenue), Alabama 199	Melbourne, Florida
Jacksonville (Springfield), Florida 443	Jacksonville (Lanes Avenue), Florida 199 St. Louis (Gravois Avenue), Missouri 198	Claysburg, Pennsylvania 158 Knoxville (Central), Tennessee 158 Chattanooga (East Ridge), Tennessee 158
Cincinnati (12th and Elm), Ohio 419 Kannapolis, North Carolina 416	Plant City, Florida	Chattanooga (East Ridge), Tennessee 158
Kannapolls, North Carolina 416 Wilmington, North Carolina 403 Dayton (East Fourth Street), Ohlo 401	East Lumberton, North Carolina 194	Johnson City, Tennessee
	Pelzer, South Carolina	Asheboro, North Carolina
300-399 Detrolt (Tabernacle), Michlgan 349	Wyandotte, Michigan	Hamilton (Kenworth), Ohio 156 Kelso, Washington 156
South Gastonia North Carolina 322		Kelso, Washington 156 St. Petersburg (North), Florida 155 Lavonia, Georgia 155 Cleveland (East 55th), Ohio 155
Chattanooga (North), Tennessee 321	Somerset, Pennsylvania	Cleveland (East 55th), Ohlo
Fairborn, Ohlo 321 Chattanooga (North), Tennessee 317 Biltmore, North Carolina 316 Anderson (McDuffle), South Carolina 316 Frwin North Carolina 316	Elolse, Florida	McMinnville, Tennessee
Anderson (McDuffle), South Carolina 316 Erwin, North Carolina 310 Tampa (Buffalo Avenue), Florida 308 Austin, Indiana 306 Lakeland (Lake Wire), Florida 304 Whitwell, Tennessee 304 Clayeland (South) Tennessee 304 Clayeland (South) Tennessee 304	Washington, D. C. 190 Somerset, Pennsylvania 190 Cincinnati (Hatmaker), Ohio 189 Eloise, Florida 187 Goldsboro, North Carolina 187 Franklin, Ohio 187 Marlon, South Carolina 187 Fort Mill, South Carolina 185 Fort Mill, South Carolina 185	Erwin, Tennessee 155 McMinnville, Tennessee 155 Pasco, Washington 155 St. Louis (Grand Avenue), Missourl 154 Willard, Ohlo 154 Hamilton (Tabernacle), Ohio 153 Parungular Georgie 153
Austin, Indiana 306	Marlon, South Carolina 187 Fort Mill, South Carolina 185	Willard, Ohlo
Whitwell, Tennessee 304	Santa Ana, Callfornia 182 Macon (Napler Avenue). Georgia 182	Brunswick, Georgia 152 Eldorado, Illinois 152
Cleveland (South), Tennessee 300	Langley, South Carolina 181 Chattanogge (4th Avenue) Tennessee 181	Lancaster, Ohlo 152
200-299	Huntsville (Governor's Drive), Alabama 180	Mlamlsburg, Ohio
Alabama Clty, Alabama 299 Rock Hill, South Carolina 299	Santa Ana, California 183 Santa Ana, California 182 Macon (Napler Avenue), Georgia 182 Langley, South Carolina 181 Chattanooga (4th Avenue), Tennessee 181 Huntsville (Governor's Drive), Alabama 180 Saddle Tree, North Carolina 180 Greenville (Park Place), South Carolina 180	Toledo (Segur), Ohlo 151 Adamsville, Alabama 150
	llna	San Pablo, California 150
Dillon, South Carolina 288 Orlando (Orange Avenue), Florida 287 Milford, Delaware 287	Orlando (East), Florida	Lowell, North Carolina 150
west Gastonia, North Carolina 281	Douglas, Georgia	Greenville, Tennessee
Lenoir City, Tennessec 280 Phoenix (44th Street) Arizona 278	Vork South Carolina 178	Seneca, South Carolina
Buford, Georgia 270 Pulaski, Virginia 269 Akron (East Market), Ohio 267	Bartow, Florida 177 Huntlngton, West Virglnia 177 Cocoa, Florida 176 Loulsville (Falth Temple), Kentucky 176 Jackson, Mississippl 173 Charleston (King Street), South Caro-	Ontarlo, California 148 Pomona, California 148
Akron (East Market), Ohio	Louisville (Faith Temple), Kentucky 176	Talledega, Alabama 147 Lindale, Georgia 147
Carolina	Jackson, Mississippi 173 Charleston (King Street), South Caro-	Lindale, Georgia
Carolina 267 Avondale Estates, Georgia 266 Canton (9th and Glbbs), Ohlo 262	173	Carolina
Chattanooga (East), Tennessee 258	Jasper, Tennessee	Greenwood (South), South Carolina 147 Montgomery, Alabama 145
West Flint, Michigan 257 Tampa (Sulphur Springs), Florida 251	Naples, Florida	Samoset, Florida 145
Sumiton, Alabama	West Danville, Virginia	Demorest, Georgia 145 Plnsonfork, Kentucky 145
Sevierville (Home for Children), Ten- nessee 244	Roanoke Rapids, North Carolina 171 Tarpon Springs, Florida 170 Dallas, North Carolina 170	Hickory, North Carolina
Jesup. Georgia 241	Columbus (Belyldere), Ohio	River Rouge, Michigan 144 Patetown, North Carollna 144
Pontlac, Michigan	Rossville, Georgia	Okeechobee, Florida
llna 236 Newport News, Virginia 236 Columbia, South Carolina 235	Lake Worth, Florida	Clinton, South Carolina 143
Lakeland (West), Florida 234	Cramerton, North Carolina 168	Dividing Ridge, Tennessee
Dalsy, Tennessee	TENTS	Parrott. Virginia 141
nessee 229	SALE or RENT	Homerville, Georgia
Perry, Florida	Manufacturers of Canvas	Carolina
Lawton, Oklahoma	Products Since 1908.	
West Indianapolis, Indiana 225	COLUMBIA TENT & AWNING COMPANY	Thomasville, North Carolina 139 Athens, Tennessee 139
Somerset, Kentucky 221 Brooklyn, Maryland 221 South Lebanon. Ohlo 221	1314 Rosewood Drive	Indlan Springs, Alabama 138 Porterville, California 138
South Lebanon, Ohlo	Columbia, S. C. AL 2-9523	Greenville (Laurens Road), South Carolina

Bluefield, Virginia	New Sunday Schools organized	Tampa (Buffalo Avenue), Florida 105
East Gadsden, Alabama	since June 30, 1961	Pasco, Washington 105 Elkins, West Virginia 105
Lake City, Florida 137 North East, Pennsylvania 136	since June 30, 1961 (New and Branch) 120	Trafford, Alabama 104 Mobile (Crichton), Alabama 104
Omega, Georgia 135		Laurens, South Carolina 102
Warner Robins, Georgia 135 Shepherds Fold, Louisiana 135	TEN HICHECT CHURCHES IN NO OF	Austin, Indiana 101 Dwarf, Kentucky 100
Greenville, Mississippi 135 Springfield, North Carolina 135	TEN HIGHEST CHURCHES IN NO. OF PERSONAL VISITS BY SUNDAY SCHOOL	Cleveland (East 55th), Ohio 100
Boonsboro, Maryland 134 Knoxville (8th Avenue), Tennessee 134	WORKERS	75-99
Soddy, Tennessee 134	"Souls cost soles." Enlist your Sunday	Plant City, Florida 99
Roanoke, Virginia	School workers in systematic and regular visitation. It is the Biblical method and	Detroit Tabernacle, Michigan 99 Baldwin, Georgia 98
Ft. Pierce, Florida 133	it is the best way to reach people for Christ and the Sunday School.	Metter, Georgia 98 St. Louis (Gravois Avenue), Missouri 98
Prentiss, North Carolina 133 Findlay, Ohio 133 Walhalla (No. 2), South Carolina 133	NOTE: Every Sunday School should re-	Lawton, Oklahoma 98
Walhalla (No. 2), South Carolina 133	port their visits to their State Director.	Rock Hill, South Carolina 98 Bladenboro, North Carolina 97
Dyersburg, Tennessee	Samoset, Florida	Torrance, California 96 Lakeland (West), Florida 96 Orlando (Orange Avenue), Florida 96
Chester, South Carolina 132	Miami (Myrtle Grove), Florida 517	Orlando (Orange Avenue), Florida 96
Wainana (No. 2), South Carolina 133 Dyersburg, Tennessee 133 Valdese, North Carolina 132 Chester, South Carolina 132 Ft. Worth (Riverside), Texas 132 West Winter Haven (34th Street), Florida 131	Miami (Myrtle Grove), Florida 517 Fort Mill, South Carolina 500 Detroit (Tabernacle), Michigan 487	Humboldt, Tennessee 96 Cincinnati (Hatmaker), Ohio 95
Florida 131 Lawrenceville, Georgia 131 Chicago (Narragansett), Illinois 131	Griffin, Georgia	
Chicago (Narragansett), Illinois 131 Dearborn, Michigan 131	Griffin, Georgia 375 Washington, D. C. 360 Atlanta (Hemphill), Georgia 350 Orlando (Fairview Shores), Florida 334 Wilmington Deleviors	Bayton (kulatu, Ohio 95 Franklin, Ohio 95 Dayton, Tennessee 95 Samoset, Florida 94 Tampa (Sulphur Springs), Florida 94 Tampa (Sulphur Springs), Florida 94
Middletown (Oxford), Ohio 131	Wilmington, Delaware 331	Tampa (Sulphur Springs), Florida 94
Clearwater, Florida		Savannah (Anderson Street). Georgia 94 Willard, Ohio 94
Miami (West), Florida 130 West Minot, North Dakota 130 Lemmon, South Dakota 130	CORRECTION!	Masseyline, Alabama 93 Dayton (Hoover), Ohio 93
Dallas (Oak Cliff), Texas 130	The South Carolina State Office has	Kelso, Washington 93
White Sulphur Springs, West Virginia 130 Rome (East), Georgia 129	informed us that Greenville, (Woodside), South Carolina had an average of 253	Sylacauga, Alabama
Maiden, North Carolina	for Sunday School for the month of November.	Poplar. California 91
Laurens, South Carolina 129	Also that Greer, South Carolina had an	Cocoa, Florida90Washington, D. C.90Fairfield, California89
Sylacauga, Alabama	average in Sunday School of 248 for the month of November,	Fairfield, California 89
Lexington, North Carolina 128 West Durham, North Carolina 128		Cleveland (Fulton), Ohio 89
Gap Hill, South Carolina 128 Georgetown, South Carolina 128		Greenville (Woodside), South Caro-
Kimberly, Alabama 127		Blackshear, Georgia
Phoenix (Southwest), Arizona	Y. P. E.	Blackshear, Georgia 88 Nicholls, Georgia 88 Anderson (McDuffie Street), South
Muncie, Indiana 127 Bernard, Kentucky 127		Carolina 88 Christian, West Virginia 88
Bernard, Kentucky 127 Hagerstown, Maryland 127 Crymblews, Changl Alebane 126	Average Weekly Attendance	Middletown (Rufus), Ohio
Crumbleys Chapel, Alabama 126 Bradley, Illinois 126	January 1962	Charleston West Virginia
Asheville, North Carolina 126 Big Oak, North Carolina 126	200 and Over	Alma, Georgia 86 West Liberty, Kentucky 86 St. Pauls, North Carolina 26
Lancaster, South Carolina 126 Brenton, West Virginia 126	Middletown (Clayton), Ohio 283	St. Pauls, North Carolina 86 Everett Pennsylvania
Elkins, West Virginia 126 Petersburg, West Virginia 126	Cincinnati (12th and Elm), Ohio 277	Colmon Courth Coupling
	Greenville (Tremont), South Caro-	Printel Temposees
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YOUTH WANTS TO KNOW

By AVIS SWIGER

Dear Editor:

This is a "Youth Wants to Know" question from our church.

What do you think about Christian girls wearing make-up to hide blemishes such as freckles? Would it be wrong to use bleaching cream for freckles? We have been told it is wrong to use liquid make-up or powder regardless of the cause. Can you help us?—V.C.

Dear V.C.:

You young people can really ask hard questions! This is difficult to answer because I don't know what you mean by make-up. I do not approve of any make-up that gives a "false look" or that causes you to look made-up. Powder does not give you that look—it merely takes the shine off and gives smoothness to the skin. I feel that eye shade, plucked eye brows and other new eye make-up some girls use is as worldly as rouge and lipstick.

I would not desire to disagree with any minister of the church, or make his teaching seem too severe, but I can see nothing wrong with a girl trying to hide freckles with powder. But why do you want to hide your freckles? They are most attractive!

I know nothing about bleaching cream or its effect on the skin. If it has no ill effects on you, I see no reason to object to its use.

Don't think so much about what you can or can't do without backsliding, but occupy yourself in work for the Lord. Think about what you can do and that will make you a greater blessing to others.

LEE COLLEGE COMMENCEMENT ANNOUNCEMENT MAY 20-25, 1962

Sunday, May 20	Baccalaureate Service
The Reverend Charles	W. Conn, Editor-in-Chief
of the Church of God	Publications, Speaker

Tuesday, May 22 "Souls at the Center"

wednesday, May 23

Source at the center
a musical drama

Senior Play

Thursday, May 24 Alumni Day and Music Concert

Friday, May 25 Commencement Exercises Mr. P. J. Zondervan, President of Zondervan Publishing House, Speaker

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Chlae S. Stewart	Art Direction
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Jayce McKinney	Research
Betty Martin	
H. Bernard Dixan	Circulatian Directar
E. C. Thamas	Publisher

Harald M. Lambert

Contributing Editors

Cecil B. Knight	Avis Swiger
Bernice Waadard	Rabert E. Stevens
O. W. Palen	J. Martin Baldree, Jr.
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Foreign Correspondents

Babbie	Mae	Lauster	Saar	
Ma	rgaret	Gaines	Saar	
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REVIVAL GOON!

By Billy George

HE REVIVAL MUST go on!
This is the prayer and aim of over 500 students who had a part in the Spring Revival at Lee College, March 4-11.

Two outstanding Church of God ministers, the Reverend Cecil B. Knight and the Reverend W. Edwin Tull, preached messages which brought a spiritual peak to the largest second semester enrollment in the history of Lee. Brother Tull has been the pastor at Milford, Delaware, since 1945. Brother Knight is the National Sunday School and Youth Director.

Thirty students testified that they received the baptism of the Holy Ghost and many claimed to be saved and sanctified. Many who had been seeking God's will for their lives found direction during the revival. Observers were heard to remark, "This is the greatest revival here in a decade!"

Much of the success of the revival may be attributed to President Ray H. Hughes. For weeks in advance, he encouraged prayer on behalf of the meeting. He counseled personally with young people before the revival. Every effort was made to publicize the meeting to encourage townspeople to attend.

Now with the closing of school drawing near, the students are determined that the revival must go on. A twenty-four hour prayer chain has been formed and will continue until the end of school.

More than fifty of the students will join the summer witness team program in cooperation with the National Youth Department and labor throughout the summer attempting to start new churches in several States. Witness teams will carry the revival fires to Mexico, the Bahama Islands, Trinidad, and other places outside the United States in summer missions work.

Preachers who will be graduated from the Bible College this year will also spread the flame ignited by the revival. The churches where they will conduct revivals and new pastorates will feel the effects of this flame.

The vast majority of students will return to their local churches with new zeal and purpose in serving God. As they find summer employment, they will do their part to keep the revival going in their own churches.

The effect of the revival can best be evaluated by the testimonies of those who had a part in it.

Jim Hubbard, a Bible College junior who trans-

ferred this year from Bob Jones College, makes superior grades in his subjects. He said of the revival. "As students, we often strive so diligently to become scholars that we fail to give the proper attention to spiritual things. The revival we have experienced at Lee has restored the necessary balance between study and personal communion with Christ." He pointed out that this "balance" is one of the features which makes Lee the exceptional school that it is.

THE REVEREND DURAN Palmertree, a teacher in Bible College, told what the revival did for him. "Two aspects of my Christian life were brought into clearer focus. One was that I saw the need of more intense devotion to the study of God's Word. The Scriptures need to be searched in order that they may search our lives. I suppose the second facet was an outgrowth of the first, and it was the need for dedicated devotion to God and His kingdom."

The outstanding musical program, featuring songs by the campus choir under the direction of A. T. Humphries, was complimented by many. One student remarked, "The music was as great a blessing as the preaching. God was in it all!"

A Baptist youth from Cleveland, Dale Huff, is enrolled in the Junior College. He plans to graduate next year, then go to another college and seminary in preparation for foreign missions work. Dale testified that he could not measure the blessing that he received. He stated, "I was drawn to a closer walk with God than I have ever experienced. A flame was lighted in my heart that I hope will spread through my witness and Christian service."

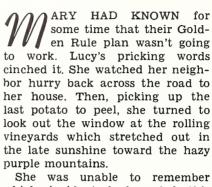
The morning lectures by Brother Tull were the highlight of the revival for Sue McGhee, piano major, who is accompanist for the school choirs. "He made us realize more than ever before that living for God is a pleasure. The Christian experience is uplifting and uplooking, not downcast." Sue said she had heard the revival compared with outstanding camp meetings and revivals of the past here at Lee. "But," she continued, "I think it can best be compared with the great revivals we read about in Moody and Finney's time."

Doris Dennison, who was valedictorian of the high school last year and who plans to go with a team to Trinidad this summer, gave this testimony: "Our evangelists constantly stressed the need of the bap-

(Continued on page 24)

EARNING

By Florence M. Hill



She was unable to remember which incident had sealed this knowledge in her mind. Maybe it was the disappearance of their finest chickens after feeding the last man who had come to their door, or the young man who had stared boldly at her. Well, John had taken care of him in a hurry. Other things had happened too—none of them pleasing. Her vexation was increased at John's unperturbed acceptance of these insults to their goodness and hospitality.

Suddenly, the tall old man she had given a harbor to for a night flashed into her mind. He came late one night. John wasn't home yet, so she handed him a blanket and showed him the empty, clean chicken coop. She remembered the man's eyes, as they were so young and laughing. Strange, he had disappeared before morning.

Mary pushed the potato and ham dish into the oven and closed the door as the truck rolled into the yard and stopped. She could hear voices, and she moaned softly as John stepped into the kitchen alone.

"Honey, I've a guy along for supper. Okay?" He bent his head close to Mary's and the rays from the setting sun caught both bright heads in a shaft of brilliance. He opened the door and beckoned the stranger in.

"Bruce, this is Mrs. Justine." The

hot feeling in Mary's heart melted a little as she noticed the stranger's fine dark eyes, in spite of his shaggy appearance. Mary smiled a little.

He bowed, "I'm glad to know you," he said, his words falling clear and low.

John showed him the washroom, then turned to Mary and said, "I picked him up just outside of El-Cajon. He's down on his luck. Let's ask him to stay for the night. It will be easier for him to get a job."

Mary braced herself. "Do we need to go so far to help people, John? No one else we know does. Besides, Lucy complained of our encouraging tramps by feeding them. She said we'd have every tramp in the country heading our way. We do have to think of our neighbors, John."

"Which neighbor, Mary?" Suddenly he looked humble. "Maybe I've carried it too far sometimes. It makes more work for you I know. But we did plan to help the ones that come to us, didn't we, Hon?"

"But do we have to carry it so far?" Mary hated the sound of her tart voice.

John answered gravely, "Yes, we do," then tweaked her chin. But she had caught the look of disappointment in his blue eyes before he turned to go.

MARY SET THE plates down on the bare oilcloth with a click. Calling Drue and Ellen in, she placed them in their chairs. She put the steaming food down on the table and called, "Supper is ready."

John looked in surprise at the table without a tablecloth. As she asked the blessing, Mary peeked at the stranger, whose head was bowed.

She avoided meeting John's gaze



JUST THEN JOHN WALKED THROUGH THE LIVING ROOM TOWARD THEM. HIS FACE WAS UNREADABLE.

A HALO

The mother of a family learns the real way to earn a halo—that giving is better than receiving.

during the quiet meal. This was one time she wasn't going to go along with him. They'd had enough, even if he didn't know it yet!

After supper, she put the children to bed. As she left the kitchen, she knew John was watching her for a little sign of relenting. But she stubbornly turned her head. Both little girls were tucked in, waiting with clasped hands and expectant smiles to say their prayers. She knelt beside them and automatically repeated an old favorite, then kissed each little nose before turning out the light as she left the room.

She picked up an unfinished little dress and walked into the little sun room off the living room and sat down. Bruce was saying, "It seems as though everything I tried had a jinx tied to it until nothing was right." His voice had a ragged edge.

Mary lowered her sewing to listen. John thumbed the thin leaves of his Bible slowly.

Bruce went on, "Mother brought me up on that Book. I've grown so far away." His voice trailed. "A man makes a choice like picking the road that looks most interesting without looking to the end. Then results aren't what he thought they'd be." His face shadowed as he tiredly studied his own words.

"Bruce—could this be the place you 'turn' on that road you've been traveling?" John's voice was tender. Bruce's head was bent, the untrimmed hair falling forward. His voice was low.

"What do you do? How do you make the turn?"

"You believe I'm your friend?"
John asked. Bruce nodded.

"Receive Jesus Christ the same way. As we believe and receive Him, we shall receive the witness in ourselves. Take Him for your Friend and Saviour, Bruce."

"Is it really that easy?" His eyes searched John's face.

"It is." John's manner and simple logic were reassuring, Mary thought. She could hear John praying earnestly with Bruce-her John. She wiped the tears from her cheeks. Folding the little dress neatly, she placed it in her sewing cabinet. That stranger in the living room with John was finding a new start, a new way of life, well, so was she. Their plan to help people had been fine and John had known it all along. When they had been taken advantage of and their hospitality had been treated without respect, she had been so let down, even ready to quit. She thought of Lucy's complaint. Lucy's life was so dried up with lack of warmth and interest that she wouldn't have anything to offer any wayfarer that came along. Mary shivered at the prospect of growing like that. They had so much to give! It was wonderful to be on this side of the fence instead of the other.

"It is more blessed to give, than to receive," she whispered, the tears starting anew.

SHE GOT READY for bed, planning to tell John, but fell asleep waiting for him.

The next morning, Mary served breakfast while the two men talked happily.

"Bruce, if you don't find a job come back and let us know. Maybe we can help you find one." Mary flashed her winning smile!

"Thank you very much," Bruce said with a grateful smile.

"I'll take you to a couple of places this morning," John said. He kissed Mary, turning to smile at her again as he shut the door.

Mary polished windows and mirrors. About two, she bathed and changed into a soft blue dress. She

walked into the little flowered sun room, her favorite retreat. As she sank down into the big chair facing her 'mountain window' little Drue and Ellen trudged in and climbed up alongside her. She just sat and looked and rested, Bending her head close to theirs, she whispered, "Thank you, Lord." Both little girls nestled their heads on her sleepily.

"Come on, girls, nap time. First one there gets a cookie." Just then John walked through the living room toward them. His face was unreadable.

"You lost faith in helping others, didn't you, Mary?" His voice was gentle.

"Well—maybe. But it's restored." Mary looked up at John. "Plus I've learned a lesson, too." John raised his brows. Mary talked on, "I was feeling pretty good. I thought the plan we'd agreed on to do the things we could for others was so fine—well, I'd arranged a halo over us."

An understanding smile slid over John's face. "I didn't realize anything like that was hanging over me," he said, chuckling at the idea. Mary was solemn. "If we give, I believe we are the real receivers."

"Honey, I'm glad you understand that," John said, "so many people never do!"



THE MOTHER'S

HEART



By James E. Adams

HE MOTHER'S heart is the child's schoolroom."

"Men are what their mothers make them."

These thoughts—not of mothers but—of their sons, Henry Ward Beecher and Ralph Waldo Emerson, reveal the importance both men attached to maternal influence. Did love bias them and cause them to exaggerate? Perhaps we can get a clue from mothers themselves.

Early in 1959, *Christianity Today asked a number of mothers, "What are the chief concerns of a Christian mother who seeks to maintain a happy and dedicated home life amid Nuclear and Space Age tensions?"

Mrs. Edward L. R. Elson, wife of the minister of National Presbyterian Church in Washington, D.C., replied, "My chief concern as a mother has been increasingly that each child should achieve that inner poise which comes only from an understanding of his own individual worth and of a life purpose which God has for him ..."

Mrs. Billy Graham, wife of the world-renowed evangelist, wrote, "In the Scriptures God has plainly staked out the course for Christian mothers . . . We have the Guidebook, and we have the Guide—the rest is up to us. It will involve pruning from our lives anything that would tend to divert us from this main purpose."

And Mrs. Herman E. Eberhardt, wife of the director of the Central Union Mission in Washington and "Mother of the Year" for the District of Columbia, answered, "A Space Age mother needs to keep her feet on the ground and her heart in the heavenlies . . ."

Beecher and Emerson were right. These dedicated and devout women have for a brief moment withdrawn the veil from that citadel of determination and purpose, that chapel of tenderness and love, that schoolroom of influence and example—the mother's heart.

Implied and revealed in their words are the mother's primary responsibilities—to God, her primary textbook—the Bible, and her primary task—nurturing her children in the knowledge of the Lord. These attributes and aims of mothers have inspired their children to join the halls of fame and mark the pages of history.

John Ruskin said, "I owe to my mother resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music. This she effected, not by her own sayings or personal authority, but simply by compelling me to read the Bible thoroughly for myself."

Mrs. Mary Ball Washington, widowed mother of our country's first President, developed spiritual strength and purpose in her son through family prayers and Scripture reading twice a day. George Washington became a diligent reader of the Bible: it is said his custom was to go to his library at four o'clock in the morning for his devotions.

In almost identical words John Wesley, Abraham Lincoln, and Dwight L. Moody gave their mothers credit for their accomplishments in life.

Surely a great cloud of witnesses—mothers of past ages—join with Mrs. Elson, Mrs. Graham, and Mrs. Eberhardt—representing godly Nuclear and Space Age mothers—in desiring that we find peace, poise and purpose in God and in His Word. Let us heed this quiet, yet insistent cry from man's first schoolroom, his mother's heart.

^{*}Permission for quotes granted by publisher. Copyright by Christianity Today, April 27, 1959.



"HONOR THY FATHER AND THY MOTHER" WHAT DOES IT MEAN?

By Grace V. Watkins

E WERE SITTING around the campfire, six of us teen-agers, with our counselors, Mr. and Mrs. Davidson. Vespers was just over. The songs, sung to the accompaniment of Chuck's guitar, had faded into silence. Then in the companionship of woods, light wind and campfire glow, we talked about things close to every heart—just what is meant by the Christ-centered life, how to know God's will for your life, how to be sure you've found the right life partner.

The talk drifted to the Ten Commandments. Suddenly, Betty asked, "The one that has me sort of puzzled is about honoring your father and mother. Just what does that mean?"

The rest of us had wondered about that commandment, too. In the shadows of the campfire we really talked about points like these: Should a teen-ager always do what Mom and Dad request? Should they always accede to their wishes? What's the Christian slant when you don't agree with your parents? What should you do when your viewpoint is directly opposite to theirs? Is it wrong to criticize them to others or to criticize them in your own mind? Is it wrong to be irritated at what they say or do? Should you discuss your parents with your friends, compare notes, or go over problems? When you feel resentful, is it wrong to blame Mom and Dad for what they haven't done for you, or for what they have done to you? What about keeping things from them?

We discussed and discussed. When it was time to put out the fire and roll up in blankets, we'd "settled" quite a few points, even though not everybody agreed on every one of the conclusions.

"Honor thy father and thy mother" means a lot more, we decided, than merely thinking Mom and Dad are the best ever. Actions and words count, but so do attitudes and emotional sets.

Do what Mom and Dad request? That's a rough problem. We decided, if you have Christian parents, the answer's pretty much yes. But when a knotty situation comes along, then talk it over calmly in two-way talk and work out a compromise.

The big thing, we agreed, is the spirit in which these discussions are held—with fairness, love, and kindness shining all the way through. Consideration for the other side, willingness to try to see how the other side feels, a sincere desire to reach a decision that both parents and teen-ager will be happy about is important.

The same goes for "Should I always obey Mom and Dad?" If you're sure that they don't quite understand the situation, family conclaves rate a gold star. But to "keep still and then sneak off and do the opposite of what Mom and Dad want" is just plain thumbs down.

No GIRL OR FELLOW IS going to agree with parents 100 per cent of the time. Mom and Dad wouldn't want it that way. But those sessions where girl or fellow yells, gets violent, calls Mom and Dad fossils or killjoys or dopes, shouts that they don't have a speck of love in them, that sort of thing is juvenile and certainly breaks the commandment about honoring them.

If Dad makes a crack or two about how "you're too young to know up from down" or "you really don't know what life is!" So what? If it makes him happy and makes him feel important to say it, then let him say it. And smilingly say, "I know, Dad, you've

(Continued on page 25)



LOUISIANA'S LEE COLLEGE CAMPUS INVASION

BY FLOYD D. CAREY, JR. YOUTH DIRECTOR

"Are you Dreft-ing along with the Tide? Duz your body beg for Lesstoil and would you like to Add Sparkel to your life? Vel, it's time to Cheer up, for I have news for you. The Trend of the day is to Breeze away on the Car Caravan to Cleveland. Oh, I know that some of you Woodbury your eyes and cry that you can't go but you need Ajax-ing up. If I were you, I'd Dash like a Comet to the near-by store and get a cake of good "ole" Palmolive soap and come out Spic and Span and answer the S O S call of Brother Carey to enlist in this great caravan. This is not a big bunch of Bab-O or a lot of silly P & G, don't go Dutch for a Kleanser College, but go to Lee. Up at Lee, you'll meet Mr. Clean and after a few years of study you'll return and Praise and Pride will be yours. You'll be floating on the Super-Suds of life, like as on the wings of a Dove, enthronged by Ivory palace walls, wearing Cashmere, carrying Boquets of Charm and with Gold Dust filling your pockets and that will be Lifebuoy. Don't trust your Lux to get you there, but Dial your youth director today and make your plans sure." (Miss Marie Johnston)

This catchy commercial was used at one of our regional Lee College Campus Invasion kick-off banquets. After the kick-off, it side-stepped all opposition and went the distance for a touchdown. In case you are not familiar with football language, it means that our young people accepted this unique invitation to visit Lee College and that over 90 clean delegates from Louisiana went on the invasion.

Last year, on the morning of April 29th, 80 delegates from our state were "eyewitnesses to history." The only Louisiana Diamond Jubilee Car Caravan to Cleveland that would ever be recorded in the history of the Church of God had been observed. However, each year presents a new challenge and offers new opportunities. The Diamond Jubilee Car Caravan laid the foundation for, and created interest in, The Louisiana Lee College Campus Invasion—March 1, 2, 3.

Young people who participated in the invasion enjoyed many thrilling activities and endearing experiences. Among them were: A round trip journey of around 1,400 miles that took them on a scenic tour through four different states; the adventure of spending two nights in the dormitories at Lee College; a guided tour through the Church of God International Headquarters and Publishing House; plus one full day of thrilling activities on the campus of Lee College.

Our state student attendance to Lee has more than tripled since our Car Caravan last year. Visitation to Lee College is a vital point of contact for prospective students, a medium to hold and encourage youth and an excellent program to create denominational knowledge and pride. Louisiana's Lee College Campus Invasion was a joyous activity for Louisiana youth.



FRED BASS

As I entered the campus at Lee College, along with Christian friends

from Louisiana. I began to receive a warm welcome from the students and the faculty. This made me interested in learning more about my church college. I toured the classrooms and was blessed to see how the teachers and students, so interestingly, worked together to achieve their goals through prayer and study. I was inspired very much by the way the Christian young people participated in witnessing about Christ in jails, on the street and from door to door. I feel that the Pioneers for Christ Club, that is so well trained by Christian teachers and leaders at Lee College, can be credited for many people throughout the country accepting Jesus Christ as their Saviour. After being around this wonderful atmosphere for several days, I feel inspired to be an even better Christian and to work harder for the cause of Christ while it is still day.



BILLY REESE JOHNSTON

To me, our visit to Lee College was a very enjoyable and informative

event. The Christian atmosphere and the friendliness that prevailed were outstanding and challenging to me as a prospective college student. I was especially impressed with the sportsmanship that was displayed as we Louisiana boys played the college basketball team. I believe it will be worth every effort to be able to attend Lee College.



DEBBIE MCMANUS

Louisiana Day at Lee will always be a memorable one for me, as I learned

the true spirit of the greatest school on earth. We were given a warm welcome by everyone, including the faculty. The day's activities: the visit to the classes, the ball game, the operetta and the banquet will long be remembered. The banquet with the theme "On the Bayou," which is so typical of Louisiana and the fine food that was served, made us feel very much at home. The spiritual inspiration I received from the operetta, "Souls at the Center," written and produced by Brother Roosevelt Miller, helped me to realize the great importance of witnessing for Christ. With great pride I am looking forward to attending Lee.



SHERRY

Louisiana's Lee College Campus Invasion was truly the success it was

meant to be. One can never know the importance of promoting our college unless he has visited it. Lee College has long been my goal and the recent caravan has really inspired me to work harder to obtain it. I know God will stand by anyone who desires to reach such an important goal.



ROBERT KENDALL

Being a Christian teen-ager means more to me than all the pleas-

ures of this world or anything that sin has to offer. On our trip to Lee College, it thrilled my heart to see other young people who loved God and were preparing themselves for faithful Christian service. The young people at Lee are dedicated and pray daily that souls will be won to the Lord. This trip helped me to realize the need of preparation for winning souls and the need for Christian service right now.



CHARLEACE HINTON

I considered it a great privilege as did the other young people from

Louisiana, to tour Lee College. The college students are so friendly and there is such a warm atmosphere that you feel at home the moment you arrive. It would be one's own fault to feel like a stranger in such a friendly place. The students as well as the workers and teachers have a Christian attitude that you like to see in people. I was greatly inspired by this trip, and I hope to be at Lee as a student in the near future

WHY SUPPORT A CHRISTIAN COLLEGE,
LAYMAN?

WHY ATTEND A CHRISTIAN COLLEGE, YOUNG PERSON?

WHY SEND YOUR CHILDREN TO A CHRISTIAN COLLEGE, PARENT?

THE
VALUES
OF A
CHRISTIAN
COLLEGE

WHY SUPPORT A CHRISTIAN COLLEGE, LAYMAN?

By Margie M. Mixan

BALANCED CHURCH program is imperative today. Within this balanced program, the educational side must be given its rightful place. We are told in the Scriptures that "Jesus increased in wisdom and stature, and in favor with God and man." To overlook the training of youthful minds today is to invite a lopsided church program of tomorrow.

With more young people enrolling in college today than ever before in history, the Christian college deserves special attention. And unless laymen wake up and come to the rescue and support of the small Christian college, more of them will be compelled to close their doors.

If any church is to be a growing church, qualified leaders must help promote that growth. No institution is a better training ground for good leaders than a Christian school. Each church should be vitally interested in encouraging its young people to attend Lee College.

Layman, you can't go wrong in supporting a Christian college. Perhaps, you do not have any children who will one day be attending college, but in lending your support to promote education in a Christian environment, you are helping promote God's kingdom on earth—and a balanced church program.

Church of God layman—lend all the support possible to your church

school—Lee College—"God's School for God's Business."

WHY ATTEND A CHRISTIAN COLLEGE, YOUNG PERSON?

By James R. Winters

AM TAKING for granted that you are already aware of the tremendous upsurge in college enrollments, even though facilities are extremely overcrowded. However, we should also be made conscious of the alarming drop-out ratio.

With this in mind, scholastically speaking, any accredited college will offer you what you need at a comparatively equal cost. But what college will offer you a wholesome environment, steering, counseling, and motivating you to individual capacity achievements while being surrounded by masses of other success seeking individuals?

The big question one must ask is, "How important am I to the school of my choice?" It is in this field of individual interest, that I believe the Christian college surpasses non-Christian colleges.

In the Christian college, meriting the title only because it is a Christ-centered College, the individual is all important. This is true because Christ was and is the "Champion of the individual."

By virtue of Christ being the center of a Christian college, then we can say that a *Christian college is the champion of the in-*

dividual. You, are important in a Christian school. Following are some more advantages, among the numerous, of the Christian college:

(1) Students and staff depend on divine guidance for additional assistance in acheiving higher learning potentials.

(2) Education includes not only secular but also religion.

(3) Chapel Services, train the soul to worship while the mind is in its learning environments.

(4) Clubs and extra-curricular activities not only stimulate individual interests and personality growth but embrace the all important factor of interest in others. Many clubs without Christ-centered principles become breeding places for selfishness, jealousy, hatred, immorality, greed, and social barriers and such. However, in a Christian college, principles combat against such.

(5) Athletic program is studentcentered rather than commercialized to any degree of disrespect for good moral and health standards.

(6) Housing is extensively supervised so as to protect personal property and purity as well as the influence of a Christian and scrupulous institution.

(7) Instructors are professional men and women who are not only dedicated to their field of study but also to God.

By virtue of its category and the power embodied in the derivatives of that association, a Christian college is a champion of the individual in full regards to his mind, body, and soul. For your sake, you should choose a Christian college.

WHY SEND YOUR CHILDREN TO A CHRISTIAN COLLEGE, PARENT?

By James A. Stephens

HE CHRISTIAN influence on one's family does not necessarily end with the teen-age nor at the high school level; but, can easily continue into the college and adult life. Thus, in times like these, I feel that benevolent parents should be very concerned and assist their children

(Continued on page 22)

Bennie Surprises Mother

By Alice Whitson Norton

How I wish we had a pretty yard, like the ones on Chestnut Street!" sighed Bennie's mother, as she sat down on the front steps to rest after supper. "Seems like, with the sewing and the baby to look after, I never have any time for outdoor work. With your father working so hard all day, he can't be expected to work in the yard evenings."

Bennie was only six years old, but he was a very thoughtful boy. When his mother began talking, he stopped bouncing his ball on the walk and stood looking at the weed-grown plot of ground about the door.

It certainly was not pretty to look at as it was; but stooping, Bennie saw that under the weeds the grass was thick and green.

"Maybe I could pull up the weeds, Mama," he said presently.

"I'm afaid they are too tight in the ground for my little boy to pull," answered Bennie's mother, "but perhaps I can get a day off soon, and you may help me by taking care of baby while I pull them."

Just then baby awoke and gave a little cry which sent Bennie's mother hurrying inside. After a moment, Bennie laid his ball on the steps and began pulling weeds.

He did not pull them as most persons would have done, by clearing a spot and then moving on to another, but he pulled a big weed here and there as if he was just thinning them out.

He worked until dark, and how his small arms ached from the strain. Then he carried all the uprooted weeds away and threw them into the alley. He went indoors where his mother sat rocking the baby, and said he was tired of play.

The next evening after school he did the same thing, and the next day again. Some of the weeds were so old and tough that it was all his young arms could do to pull them from the stony earth. But at last every weed was gone, and Bennie, sitting on the steps, viewed his work with pride.

Mrs. McNabb, Bennie's mother, had been too busy for several days to sit on the steps, and if she had glanced out of the window she would have failed to see the work going on, as the weeds had been pulled so gradually. As Bennie sat looking proudly at his handiwork, his mother joined him.

"How did you do it without Mother knowing, Bennie?" she asked, putting a loving arm about Bennie's shoulder.

Bennie laughed. "I just did it by bits until they were all gone, Mama," he said, "I wanted to surprise you big 'cause you thought I was too little to pull them for you." And that is how Bennie happened to make a place for the red geraniums.



GENDREAU

CHILDREN'S PAGE

MAD CHRISTIANS

T LEAST THREE individuals are mentioned in the New Testament who were called "mad"—each for a different reason.

The Lord Jesus Christ was called "mad" because He spoke of His Cross. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye Him?"

The world neither understands nor will it have the Cross of Christ today. Anyone who preaches or teaches the "way of the Cross" is likely to be called "mad"—or at least "crazy about religion." If his Lord was so termed, should he be surprised if this is so? Paul discovered this tendency in his day, and declared, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1:23).

Men of the world, and some unfaithful preachers, would reduce

the great and glorious Christian faith to a mere code of ethics. They would limit it to their own interpretation of the Sermon on the Mount. They dislike the idea of the Cross-yet by cutting out the old rugged Cross, they have left man powerless to rise higher than himself. And a religion that has lost its power is valueless for the salvation of anyone. It is a criminal thing deliberately to mar a railroad track and cause a wreck; it is a terrible crime for one deliberately to wreck the Cross-highway to heaven and cause human souls to be wrecked and lost for eternity.

Paul was called "mad" because he preached and proclaimed the Resurrection of his Lord. When he declared, before Festus and Agrippa, "that Christ should suffer, and that he should be the first that should rise from the dead" (Acts 26:23), it was Festus who exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad."

Only a short time before, the world had said concerning this same Paul, "He is a babbler"—he knows nothing except small bits of information, "scraps" which he picks up here and there.

How impossible it is to please the world! First, it accuses the great apostle Paul of knowing nothing, then it accuses him of knowing too much! Yet, how fearlessly Paul proclaimed the Resurrection of his Lord on every occasion.

Do we tell others about His Resurrection today? Are we considered "mad" because of our zeal in this respect? Can we truly say, "I know that my Redeemer liveth"? Do we know it—personally?

A BOY WAS once asked, "How do you know that Christ rose from the dead?" and he answered, "Because I spent half an hour with Him this morning." Have we this same kind of proof? We may have this experience, as Christ, the risen Lord dwells in us by His Spirit. But it requires one thing: a sincere willingness to go God's way, to turn our feet and walk with Him in spite of what the world may say. In spite, even, of being termed "crazy about religion."

The third "mad" person mentioned is a girl named Rhoda. The interesting account is found in the twelfth chapter of Acts and in the fifteenth verse, Miss Rhoda is called "mad" because she believed that God answered prayer! But is it madness to believe such a thing, today? Can we give real proof from our own experience? Is God answering our prayers today and everyday—is He stepping right into

By Chester Shuler

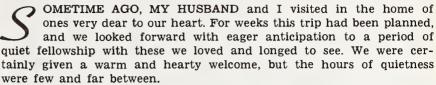
your life and mine and doing things that only God can do?

The greatest thing about answered prayer lies in the fact that it is another proof that a humble believer down here on earth is in vital touch with the living, all-powerful God in Heaven above!

Let us be thankful for "mad" Christians in the dark world and day in which we live. They are the salt of the earth.

HAS TV BECOME A BEAST OR A BLESSING?

By Evelyn Pickering



Before breakfast the TV was loudly blaring, then until near midnight a western, detective, or similar program was seldom missed. If an attempt was made at conversation, fingers were often placed on the lips to indicate quietness, with a demanding "Sh-h." Our meals were all eaten with television. The children and grown-ups stretched their necks to see, often so interested that food reached the nose instead of the mouth. The Blessing was asked with Jolly Jim or other characters noisily advertising their products.

The youngsters in this home seldom played alone or entertained themselves for even a short period of time without the blast of television. The appealing ads and jingles glorifying liquor and tobacco were quickly learned by the small fry, and the school-agers knew each performer by name or the sound of their voice. When TV entertainers become better known to our youngsters than men of history or Bible characters, it is time to ask seriously, "Is TV wise or otherwise?"

With due respect to Captain Kangaroo and other "little folk" entertainers, I earnestly inquire, "What part do parents and grandparents play in the home today?" Is it out of style to tell bedtime stories, or old-fashioned to cradle a sleepy head in loving arms and softly croon, "Jesus loves me, this I know"? In childhood days, I listened with wide-eyed interest when my elders told inspiring stories. They not only were a source of educational value but were words to live by (or die by, if necessary). I accepted the heart-warming experiences of their past in childlike faith, and in later years, this knowledge was a means by which many weighty problems were solved. How many TV characters give advice that will sustain our offspring in a time of spiritual need?

Please don't misunderstand me, I like television in its rightful place, but if it becomes more important than family life the boundary line has definitely been over-stepped. Loved ones have a sacred position to fulfill in the lives of our youngsters that can never be accomplished by TV entertainers.

If television destroys the "quiet hour" of devotion and companionship in the home, it has ceased to be wise and can most certainly be classed as otherwise. This is a serious problem confronting America today. Seven out of eight homes have sets, and the things that are seen on TV affect the lives of practically every adult and child of our country. Television, instead of God, could ultimately become ruler in the hearts and homes of America if this problem isn't solved with wisdom and earnest prayer.



IS TV WISE or OTHERWISE?



Left to Right—Louise Jenkins, Doris Dennison, Bonnie Lambert, Eddie McGhee, Brenda Yates, Howard Conine, Teresa Peters, Gerald Johnson, Erline Philips, Karen Lily, Elaine Price, M. I. Joseph.

On Tuesday, March 13, over sixty Lee College students met at the Church of God General Headquarters Chapel to hear the final discussion on their summer work. This was the third meeting. Most of these young people had made their final commitment to spend the summer at work for God. Many of them had already received the required permission from their parents. As the teams' members were read and sponsors were announced an air of excitement filled their hearts. They began to view with enthusiasm their field of labor for the summer.

The teams were placed under the supervision of directors and sponsors, with Cecil B. Knight and Donald S. Aultman of the National Sunday School and Youth Department and Ray H. Hughes and Charles Beach of Lee College supervising and co-ordinating the program. The work of the directors is advance planning, training and field supervision. The sponsors will be on the scene during the invasion effort.



SALT LAKE CITY

Left to Right:

Front Row-Robert Blackaby, Mary Margaret Holdman, Lockie Byrd Eller, Betty Robbins, Mrs. Ronnie Ducrog, Linda Johnson, Darlene Swanson, Marjorie Johnson

Back Row-Hershel Gammill, Don Hurst, Leonard Walls, Ronnie Ducrog

NEW YORK CITY

Left to Right-Mary Core, Gail Mefford, Wanda Blackaby, Peggy Richardson, Archie Miller



CHOSEN AND COMMISSIONED BY DONALD S. AULTMAN

On March 26, the Witness Teams were commissioned to go on the field as ambassadors and witnesses for Jesus Christ. Reverend James A. Cross, General Overseer of the Church of God, gave a challenging address to the young people. Reverend Cecil B. Knight, National Sunday School and Youth Director, and Rev. Ray H. Hughes, President of Lee College, gave the prayers of dedication.

The organization is complete and plans are laid but this effort needs much faithful prayer support. We need to pray that God will supply finances for these young people who are going completely on faith. Some will need jobs when they arrive. There is a need for buildings in which to worship in Salt Lake City and in Boston. In every location there is a need for the presence of the Holy Spirit to guide, protect, and empower these youth for unusual service. Their mission depends on the prayers of believers who see in this work an opportunity for dynamic youth evangelism in these times of great need.

Directors and Sponsors are:

Boston, Massachusetts

Director — Ray H. Hughes, President of Lee College

Sponsor — O. C. McCane, State Overseer of the New England States

Salt Lake City, Utah

Directors — Church of God Evangelism Committee Ralph E. Williams, Chairman

Ralph E. Williams, Chairman James R. Ray, State Overseer, Colorado and Utah

Sponsor — Charles Beach, Instructor at Lee College

Albuquerque, New Mexico

Director and Sponsor — W. M. Horton, State Overseer of New Mexico

Bahamas

Director and Sponsor — C. E. Allred, Superintendent of the Bahamas

New York City

Director — Teen Age Evangelism, Inc.

Sponsor — Dave Wilkerson, Director of
Teen Age Evangelism, Inc.

Carribean

Director — Donald S. Aultman, Assistant National Sunday School and Youth Director

Sponsors — Peggy Humphrey, Instructor at Lee College Barbara Bounds Selby, Instructor, Fort Worth, Texas Public Schools



BAHAMAS

Left to Right Front Row—Janice Anderson, Pat Higginbotham, Roxle Carr

Back Row—Martha Smlth, Carol Seay, Barbara Montgomery

BOSTON

Left to Right—David Barnes, Dot Massey, Hilton McIlwain, Barbara Klaus, Richard Ussery. Sylvia Starling, Philip Shearer

ALBUQUERQUE

Left to Right:

Front Row—Douglas Leroy, Carroll Pitts, Jr.

Back Row—Samuel Robeff, Wanda Thompson, Marlon Childers, Margaret Adams, Douglas Slocumb.





REVERIES

OF A

TEXAS YOUTH CAMP COUNSELOR

By Barbara Moore Page

S I LOOKED about me the other day, when I had a few moments to stop from the press of business, I discovered that the climbing rose bush by the front porch was all covered with leaves. Then I noticed the green spots on the lawn and the budding trees all around, and then it hit me-it's spring! Almost, anyway. And then another thought comes to me that before we know it, youth camp time will be upon us. With the mention of youth camp come memories of the years that I spent at the Texas Youth Camp as a counselor.

I shall never forget the thrill of anticipation as I made plans to attend the first youth camp for the State of Texas in 1955. It was to be held at Camp Carter in Fort Worth, which was only twentyeight miles from our home in Arlington. Camp Carter consisted of several beautifully constructed brick cabins scenically set in rustic splendor among the rolling hills and canyons to the rear of the camp. There was a lovely lake in the middle of the camp, and off to one side, all by itself, was a large and inviting swimming pool. There was also a small clinic for patching up scraped knees, sunburned backs, and even (the first year) harboring a case of mumps for a day or two. Then there was the cafeteria with a big bell right in the front of it. I don't know how many campers got trampled in the rush to be the first to ring the bell for meals, but I dare say it was almost as many as were trampled trying to be first into the cafeteria at mealtime!

One of the greatest attractions of the camp was the swinging bridge spanning a deep canyon through which a stream merrily bubbled on its way. It seems the most popular sport of the campers was to wait until a counselor got to the middle of the bridge and then a horde of them would descend upon the bridge and begin swinging it wildly. Believe me, counselors became agile in a hurry—it was either become agile or dead! We didn't have much choice.

One thing I particularly enjoyed about the youth camp at Camp Carter was the morning worship services which we held outdoors by the lake. There were several huge logs which became benches for our outdoor church. It was really inspiring to have a devotional with God's blue heaven for a roof, and His great earth for a floor. There was one drawback to this set-up, however. Camp Carter was situated very close to Carswell Air Force Base and that was the station for huge B-36 bombers. Invariably, during one of our devotionals, a B-36 would fly low over our heads and the noise from the plane's tremendous motors would drown out every word. So we learned to sit quietly and patiently until the plane was gone and then continue the service.

After the first couple of days as a counselor to about eight girls, ranging in age from 9 to 12 years, I looked forward to rest period as one of the high points on the day's agenda. I didn't realize it had been so many years since I had laid aside childhood activities. However, I learned to pick them up rather fast after the first day or two at youth camp! One day during rest period, I was gratefully sleeping soundly, and my girls were sup-

posed to be doing the same thing. I learned later, however, that two of the girls had sneaked out of the cabin to go down to the cafeteria for a coke. On the way there, they decided to watch some ducks on the lake and, sure enough, one of the girls wound up getting ducked in the lake! I was horrified when I discovered how near to drowning one of my girls had come. After that, I took my afternoon rest period with one eye open.

We left Camp Carter that year, sore and weary, but with our hearts full of delight at this new endeavor that was opening up for the young people in our State.

IN 1956, THE youth camp was held again at Camp Carter, and it was just about a repeat of the previous year. The volley ball tournaments, baseball, horseback riding, swimming, horseshoe pitching, boating (when you could find a boat that didn't leak) and, yes, the swinging bridge, plus all the singing, preaching, testifying and shouting, made for a wonderful week away from the office. Nothing is as stimulating as a youth camp when you feel that you left your youth somewhere along the way a few years ago.

The year 1957 found a few changes. In the first place, Camp Carter wasn't available to us that year, so we descended upon a place called "Shangri-La Guest Ranch" just a few miles out of Weatherford, Texas. This was the year handicraft and Bible classes were introduced into the camp agenda. I didn't know a Bible class teacher could suffer as many setbacks as I did. I taught the juniors, and the course included object lessons which backfired on me almost every time. For instance,

(Continued on page 22)

CHURCH OF GOD CHRISTIAN DAY SCHOOL POMONA, CALIFORNIA

PASTOR D. A. DRAKE AND HIS PROGRES-SIVE-MINDED CONGREGATION ARE TO BE CON-GRATULATED FOR PIONEERING THE CHRISTIAN DAY SCHOOL MINISTRY IN THE CHURCH OF GOD. THIS CHURCH-SPONSORED SCHOOL IS CALLED, "PATHWAY CHRISTIAN SCHOOL."



of four buildings to be built on a lovely five-acre plot facing 330 feet on Phillips Boulevard and 660 feet on San Antonio Avenue in Pomona, California.

The building is 60 x 106 feet with a 12 x 14 foot rest room unit attached. The school building has two large day school rooms, 28 x 36 feet each, two offices and twelve Sunday School rooms. The day school is equipped with the latest in office equipment, desks, blackboards and meets all state requirements for ventilation, floor space, lighting, window glass and fire protection.

The second picture shows most of the student body. On the extreme right Pastor, D. A. Drake; and Principal, C. L. Brasfield, a minister in the Church of God who came to us from North Carolina. and is doing a great job for Pathway Christian School. On the extreme left, Mrs. Lucille Lee, who teaches music and is now teaching 1st and 2nd grades. Mrs. Alice Woodruff, the wife of the Reverend R. O. Woodruff who has been an ordained minister for many years in the Church of God, is our 3rd and 4th grade teacher.

It is hoped that Brother Drake's venture of faith will challenge oth-

er pastors and congregations to provide for their youth a school sponsored by the church with a staff that is filled with the Holy Spirit.

It was my privilege, recently, to visit the "Pathway Christian School" and view its lovely facilities and observe the activities. I was impressed with the dedication of its staff and the quality of work being done.

If you desire information on how to sponsor a day nursery or a Christian Day School, write to: National Sunday School and Youth Department, Cleveland, Tennessee.

-Cecil B. Knight





LOOM OF LIFE

Edna Hull Miller

What mother,
Tired from a long work day,
Will not pause,
After hours,
And weave a bit
Of sample pattern
Because her daughter
Works there tomorrow?

A MOTHER'S LOVE

Edna Hamilton

A mother's love is deep and strong:
A gentle smile, a crooning song,
A light caress, blue-flooded sky;
Her love is tall as sun is high.
A purple crocus, the scent of spring,
Cupful of joy, or mended wing,
A sacrifice, true love's decree,
A guiding star . . . sweet memory!

POETRY

GIVE US MOTHERS

Walter E. Isenhour

Give us mothers kind and tender—
Mothers filled with love and grace—
Whose examples are uplifting
As they nobly fill their place;
Mothers who are ever watchful
For the welfare of our souls;
Mothers who are deeply prayerful
And whose faith forever holds.

Give us mothers who are patient
As they walk life's rugged path;
Mothers who are even-tempered
As they face the devil's wrath;
Mothers who can bless the nation
Through the children that they train;
Mothers filled with righteous beauty,
Far removed from sins and stain.

Let us then respect such mothers
As bright jewels of the land,
Who are worth far more than money,
Or great mansions fair and grand;
Who bequeath to us true riches
Through their lives of love and prayer—
Riches of both soul and spirit
That are precious, sweet and rare.



IN MEMORY OF MOTHER

Roy J. Wilkins

It seems you never rested,
But were always on the go—
Doing things for other folks
Because you loved them so!
And yet, with all your many tasks,
You found some time to spare
When you could read the Bible
And talk to God in prayer.

Like Dorcas, in the Scriptures, You were always doing good, Speaking words of kindness, Helping where you could; And now that you're with Jesus And from us gone away, Our hearts are often lonely— But 'specially Mother's Day!





THE STORY OF BUSINESS FOR CHRIST

By Kay Stokes, President

T WAS LATE October of 1959. I was alone in the den of our home, typing. Well, not really alone, for Christ was with me. I had felt uneasy within my heart for quite some time, for I knew as a Christian that I wasn't doing all I could to win the lost to Him. My heart had a longing for something; yet I wasn't really sure what it was. I knew that God had something for me, so I prayed for Him to show me some way that I could do more for Him.

As I sat there typing, the thought

came to me: business for Christ. Looking down at the typewriter, the thought of letter writing came to me. A letter-writing club that would witness for Christ through personal letters to the lost. In this way, we could reach souls who we may never meet personally. Business for Christ kept ringing over and over in my mind. Christ was so real at that moment, it was as though I could reach out and touch Him. It seemed as though God had opened a window from heaven that afternoon, right into

our little den. The more I prayed about it, the more the ideas began to flow. Something warm and wonderful seemed to fill my soul as I thought about this work for God.

I asked God to help me as I presented the plan to the young people of my home church here in Ferndale, Michigan. Thanks be unto Him, He moved on their hearts, and they were willing to do whatever they could. Although our number was small, we were determined to make the club a success for God.

We started out with only seven local members. The first thing we did to get BFC organized was to have each member make a list of sinners. We took these sinners' names and addresses and placed them into what we now call, "The Sinner Files." Every month, each BFC member receives five names and addresses of sinners from the files to witness to through their personal letters. The second thing we did was to have each member make a list of Christians, regardless of state, city, school, or church. Then we wrote a letter, explaining about BFC, and asking them to join. This is our main plan for enlargement of the club. So, as new members join, they send in a list of sinners and Christians. Therefore. BFC is able to reach more sinners with the gospel of Christ and, at the same time, enlarge in membership.

We, the BFC members are now working to form a *great chain* of Christian youth throughout the

YOUTH ACTIVITIES AT THE GENERAL ASSEMBLY AUGUST 14-18

- * TEEN TALENT PARADE
 - All the state winners in the Teen Talent Hunt will vie for National honors. Time and date will be announced later!
- * TEEN BANQUET (ages 13-19)
 (A highlight for all teen-agers)
- * YOUNG ADULT BANQUET (ages 20-35)

 This will be a grand time of fellowship—Will include: college age young people, couples, and State Sunday School and Youth Directors.
- * TEEN BIBLE QUIZ Final Bible Quiz to determine the National Champion.
- * YOUTH NIGHT!

Outstanding music, great youth choir, a message that will challenge! Make your plans to attend the General Assembly. Remember these activities are for YOUth! United States that will witness for Christ through their personal letters.

In September of 1961, five of our local members left Ferndale and BFC headquarters to attend Northwest Bible College, in Minot, North Dakota. The following October, they organized an extension club at the college, which we now call the "Minot Extension Department." They are doing a wonderful job. Some of the students at Northwest are planning to take BFC with them into the ministry.

Since the very beginning of BFC in October, 1959, until now, March, 1962, God has really blessed in many ways-especially in membership. We started out with 7 local members. During this period of time, we have taken in 43 members operating from headquarters. In the "Minot Extension Department," we have 19, giving BFC a complete total of 62 members throughout the following nine states: Michigan. North Carolina, North Dakota, Virginia, Tennessee, Georgia, West Virginia, Alabama, and Mississippi.

Reports from the headquarters area in 1961, show that BFC reached over 1,396 lost souls with the story of Jesus Christ through personal letters. This is not counting personal contacts. The "Minot Extension Department," only having two months to work in last year, reached over 152 sinners through letters. They handed out 305 gospel tracts, held two jail services, three street services, and visited three rest homes. This is the report I received from the President of the "Minot Extension Department," Miss Marilyn Tucker.

I feel that writing one letter a week is so small, but God has a purpose in it. We often hear from the sinners to whom we write. Sometimes they ask to know more about Christ and Calvary. As one of the Ten Commandments of BFC says: "Thou shalt pray over each letter that goes out from BFC and dedicate it to God." We realize that Christ knows the heart and condition of each sinner and through prayer, a sincere heart, and faith in God, we will reach them for Christ. It's like Bobby Dailey, a BFC member, said in his article

PEN PALS

Aston R. Kerr Hagley Park, P.O. Jamaica, W.I.

Uniontown, Pa.

Sandra Lee Gower (16) R.D. 2, Box 210 Uniontown, Pa.

Miss Virginia Childers (19) J. D. Bradley (13) 308 West Irvine Street Route 2 Florence, Alabama Lawrenceburg, Tenr

Miss Doris Moore Route 1 Loretto, Tennessee

Miss Portia Holt (16) Loretto, Tennessee

Miss Sue Childers (17) Lexington, Alabama

Miss Lynda Fox (16) 605 Jefferson Street Sulphur Springs, Texas

Jimmy Bass Route 2, Box 219 Grand Ridge, Florida

Miss Gloria Wingfield (14) 102 Park Street Parsons, West Virginia

Miss Bonnie Truchey (12) Box Dundee, Ohio

Miss Rita Kay Wilson (9) Box 154 Midvale, Ohio

Larue Qualls (13) Lawrenceburg, Tennessee

Miss Martha Mae Barks (18)Miss Judy Robertson (9) R.D. 2, Box 210 Route 2 Lawrenceburg, Tennessee

> Homer Bradley (14) Route 2 Lawrenceburg, Tennessee

Lawrenceburg. Tennessee

Mrs. Dollie Harris (62) P.O. Box 90 Marietta, Ohio

Roger B. Van Wey (14) P.O. Box 90 Marietta, Ohio

Minnie Mae Widener (15) 103 Lott Street Vaucluse, South Carolina

Miss Luzve Minda Macabang-Lawrenceburg, Tennessee on (13)
Alannary, Lasam Cagayan
Philippines

Miss Zenaida Sagisi (13) Alannary, Lasam Cagayan Philippines

Miss Glory Elvina (12) Alannary, Lasam Cagayan Philippines

Linda Carolyn Coleman (13)Paul Worm (15)
759 Vine Street Box 86
Clute, Texas Lebanon, South

Miss Patsy R. Horne (15) Route 1 Smithsburg, Maryland

Miss Norma Horne (14) Route 1 Smithsburg, Maryland

Miss Brenda Jaco (10) Route 2 Lawrenceburg, Tennessee

Miss Peggy Kilburn (11) Lawrenceburg, Tennessee

Miss Patricia Martin (11) Route 2, West Point Road Lawrenceburg, Tennessee

Miss Peggy Taylor (11) Route 4, Box 212 Lawrenceburg, Tennessee

Miss Belinda Hughes (10) Route 2 Lawrenceburg, Tennessee

Kenneth Adkins (11) Route 2

Miss Glenda McDaniel Route 1 Lawrenceburg, Tennessee

Miss Brenda Qualls (12) Route 4 Lawrenceburg, Tennessee

Miss Gail Clemmons 211 Alsop Street Enfield, North Carolina

Lebanon, South Dakota

1962, issue of The BFC Chronicle, our monthly newspaper: "God has raised up BFC for a purpose. That purpose is to show the world that youth can serve God and get the job done. The youth of America hungers for what we have. It's up to us to point them to Calvary. The Bible says, "Ye have not chosen me, but I have chosen you." In 2 Corinthians 3:2 it says, "Ye are our epistle written in our hearts, known and read of all men." So you see, God has chosen us to do a task, and we must not fail. That's why we must serve God in faithfulness because we love Him, and we have a job to get

that we used in the February,

If anyone reading this article would like to become a part of BFC, please write to BFC Headquarters, 247 Lyons Street, Troy, Michigan. We need youth that will work sincerely for Christ. Yes, Jesus is calling you! So come on and lets get down to Business Christ!

is Christ.

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> 1085 Bailey Avenue Chattanooga, Tenn. Phone: MAdison 2-2135

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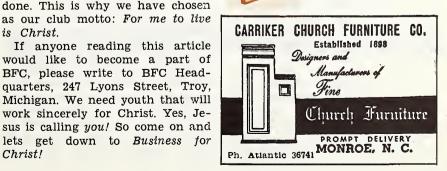
HEALING IN THE CHURCH By Jomes A. Cross



Healing in the Church is written primarily to re-iterate the position of the Church of God in regard to the doctrine of divine healing. Price, \$2.50

Order From CHURCH OF GOD PUBLISHING HOUSE

PATHWAY BOOK STORE



THE VALUES OF A CHRISTIAN COLLEGE

(Continued from page 10)

in choosing the proper school for higher education. In this progressive age of Science and Arts, it is most important for one to obtain a good literary education in order to achieve a reasonable degree of success in either the social or religious world.

One must never underestimate the possibilities of college life greatly affecting or even confusing the faith of a young student. This, many times, is greatly reflected in the freshman and sophomore years. Since this is the first taste of life outside the confines of a Christian home, it can easily have a reversed effect upon the young adult.

It is not my opinion that the Christian faith is so weak that it cannot stand on its own two feet in the face of a cold and unbelieving world, and that it cannot survive the scrutiny and rebuffs of a non-religious college. On the other hand, why should we subject our youth to a non-religious influence when we have schools of our own faith where we can observe their maturity and growth both intellectually and spiritually? We cannot hope to keep our youth for the church nor to keep the Pentecostal flame alive in their hearts, if we leave the major part of their education resting upon the shoulders of the outside world.

Too often we lose many of our precious young people from the Pentecostal faith because they did not get started on the proper college foundation. The first two years of college are very important because of the radical change between the protected home life and that of life away from home where one must suddenly become self-reliant and begin making his own decisions. A Christian college will insure proper guidance at this very important time.

Many parents feel they cannot afford to send their children away to a church school when they have a college in their own home town or nearby; where the cost of their education would be greatly reduced. However, when it comes to

the developing and molding of Christian character in our youth, we cannot afford to balance it against monetary values. I personally feel that the most profitable money I have ever invested in my family is that which I sacrificed to enroll them in Vacation Bible Schools, Youth Camps, and at Lee College. Credit-wise, one cannot be greatly deterred nor effected regardless of what their chosen field or major may be. since many of the Junior College subjects are basic. I feel sure that the adjustment from home life to that of a college life with a Christian atmosphere, during this transitory period in the life of a young student, will more than make up the difference.

These are some of the reasons why I influenced my children to attend a Christian college.

REVERIES

(Continued from page 16)

once the topic included an object lesson in which I mixed soda and vinegar to get the message across. I don't think I got the message across, because the children were more impressed with the vinegar bubbling out of the glass and all over the floor when I added the soda than they were with what I was saying.

During another class, I was supposed to add black ink to water to illustrate how black our hearts can become with sin, and then pour bleach into the water to illustrate the cleansing power of the blood of Christ. Well, I poured in the black ink and all went well until I started pouring in the bleach. Apparently, I poured in too much ink for the amount of water contained in the glass, and by the time I had added bleach until the glass was full, the water was still not bright and clear as it should have been. I'm still not sure how I talked my way out of that one!

It was at Shangri-La that three of us lady counselors formed a trio to sing at the evening services. Mac Symes, Texas State Youth Director, appropriately named us "The Counselorettes." We were

performing at the service one night when a hard-shelled beetle of the type which we call "June Bugs" in Texas (and which were in great abundance at Shangri-La) ventured down the back of one of the singing "Counselorettes." I heard her gasp and clutch wildly at her back. She quickly recovered her equilibrium, however, and sang through to the end of the song. I don't know how she did it, but I certainly admired her fortitude.

By Youth camp time in 1958, the Church of God in Texas had its own youth camp facilities, located on the state campgrounds in Weatherford. This was my fourth (and, as it has turned out until now, my last) year to be a youth camp counselor. I was much honored when I was asked to be head counselor for girls. It turned out to be quite a job. however, because in addition to being head counselor. I was counselor for 12 little girls and taught two junior Bible classes. This really kept me hopping.

I soon found there were more hazards to being head counselor than being just a counselor. In addition to the well-being of my own group of girls, I had the well-being of the entire female portion of the camp in my hands. I never knew before there could be so many problems in a place devoted entirely to having fun and worshiping the Lord.

As all counselors everywhere will probably agree, it is extremely difficult to convince the campers that they must go to bed and to sleep every night. How they can have so much energy is beyond me. It seems I expended most of my tiny store of energy trying to get my girls quietened down each night. Once I had finally succeeded in getting everybody still, the pillows had ceased flying through the air, the screaming voices had died down to occasional whispers and giggles, and I was heading for dreamland. Suddenly there was a commotion outside and a knocking on my door. Of course, that was the signal for all of my girls to sit straight up in bed and start talking. Opening the front door, I

found the Camp Director and his wife who wanted me to accompany them to the hospital. One of the girls from another group had become very ill and needed a doctor's care. I quickly found someone to sit with my girls, and we made the trip to the hospital. Of course, it was quite late when we came back, and I was bone-weary and looking forward to going to bed again. Imagine my dismay when I walked into my room and found all of my girls wide awake. talking, laughing and in general having a party! As I remember it, I got very little sleep that night.

I don't know how I survived the youth camp of 1958. It wasn't easy! One day in the cafeteria, I had just gone through the "chow line" and was looking around for the group of counselors with whom I usually ate. I was standing there minding my own business when a little girl went running across the room. As she ran past, she hit my arm and my tray of food scattered everywhere. I was woefully surveying the ruins of my dinner when the little girl again ran past coming from the other direction, this time with a chair in her hands. As she passed me one of the chair legs hit me a resounding whack and nearly finished me off. I managed to get away from the scene of action, bloody but unbowed!

The adventures (and misadventures) I have related to you are just a few of the memories which stand out most clearly in my mind as I think over the years I was a youth camp counselor. I treasure these memories, because my youth camp experiences are among the most rewarding I have ever had. There is nothing so wonderful as working with young people. It would be impossible to attend a youth camp and not have a lively and very wonderful time.

Aside from the aforementioned adventures, there remains in my memory the wonderful evangelistic services when so many of our precious young people were saved, sanctified and filled with the Holy Ghost. Something that I will never forget is the picture in my memory of the long line of boys and girls wading into the swimming

pool for baptism. You can't imagine the thrilling joy that sweeps over you when you see something like that transpire.

It is my humble opinion that youth camps rank high on the list

of the best things that ever happened to the Church of God. Counselors may wear out, and campers may grow up, but I am convinced that youth camps and young people are here to stay, and I am glad!



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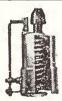
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Spiritual Results Among Our Youth February 28, 1962

Saved		3,772
Sanctified	Holy Ghost	1,083
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Since June 30, 1961

Saved Sanctified		 	30,431 14,133
	the Holy		
Added to	the Church	 	 7,942

Report of New Y.P.E.'s since June 30, 1961 83

THE REVIVAL MUST GO ON

(Continued from page 3)

tism of the Holy Ghost. I was not satisfied with my own experience, particularly since I plan to work in the islands this summer. I was distressed because I could not feel God's power. But one afternoon during the revival week we were beginning one of our classes with devotions as we usually do, and the power of God came down and removed every doubt. I was assured that God was with me and in me, and I face this summer's work with great anticipation.

A pre-medical student, Paul Hitte of Franklin, Ohio, was unsaved when the revival began. "I resisted every move of God's Spirit," he declared, "until God dealt with me in such a way I could not refuse. Now that he has saved me, I cannot praise him enough; I can only humbly offer myself that God might in some way use me to work for him."

Yes, the revival must go on! And with the spirit that came with the revival still existing on campus, it will!

HONOR THY FATHER AND THY MOTHER

(Continued from page 7)

lived a lot longer than I have, and I can learn a lot about life from you.

We decided that discussing parents with your friends could be of much value. This is a "real-help" idea if the talk is constructive and if you compare notes on Christian ways to deal with trouble spots. Discuss problems such as "What do you do when Mom or Dad say no, but the rest of your crowd is allowed to?"

However, sessions bristling with verbal bombs lambasting parents in general and yours in particular hurling out "reasons" they do what they do—"They don't want us to have any fun" or "They are just trying to show their authority"—that sort of talk, everybody agreed, is useless and only makes the feelings worse all around

ings worse all around.

Should you keep things from parents? As Bob put it in our discussion, everybody has a private room in his mental and emotional house where secrets are stored. That's normal. But to keep still just for the sake of keeping still or to get even; or to keep still and then when the news gets out, grin and say loudly, "Oh, I knew that long ago," is not only rude, but also unchristian. This attitude certainly rates a flunk where the commandment is concerned.

To keep silent about something that could be a definite joy or help to Mom and Dad rates a flunk, too. But respecting confidences is a shining mark of Christian living.

Criticizing Mom and Dad is on the minus side. As Carol expressed it, "I wouldn't want my parents to babble about my shortcomings to their friends."

We all agreed that when Mom and Dad put a damper on this or and Dad put a damper on this or that when other girls and fellows can do it, the Christian approach is to shrug and tell yourself, "So what!" Then, instead of grumbling and feeling martyr-ish, get busy finding other exciting projects. No one person gets everything he wants

What about things you're tempted to feel ashamed of in your parents? Bob's father's grammar? His mother's old-fashioned hairdo? Well, it's human to wish Dad wouldn't murder the king's English and that Mom would come out with

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an exciting new hair style. But, Barbara suggested that, instead of seething inwardly, Bob could make an asset of his father's representing the salt-of-the-earth, real American type. He could beam with pride over his mother's super apple upside down cake and remind friends that it's the best in town. He could also tell everyone what a bang-up job she's doing as presi-dent of the women's group at church.

"Have you ever wondered whether omissions could violate the commandment?" Mr. Davidson asked. We decided that failure to be af-

fectionate, loyal, appreciative and happy breaks the commandment. Failure to be kind, courteous, and to see that Mom and Dad get to know our friends is also a viola-tion. Most of all, failure to show generous gratitude for what they've taught us about the Christian way of life is wrong.

When we rolled into the blankets that night, we all felt as if we'd seen new horizons. And as I fell asleep, I thought, "The greatest way to honor Mom and Dad is to honor, love, worship, and serve the God I first learned about from them."



Akron, Ohio

SUNDAY SCHOOL

Average Weekly Attendance February 1962

500 and Over

Greenville (Tremont Avenue),	777
Greenville (Tremont Avenue), South Carolina Middletown (Clayton), Ohio Cleveland (North), Tennessee Griffin, Georgia	605
Cieveland (North), Tennessee	562
Griffin, Georgia	012
400-499	4=0
Atlanta (Hemphii Avenue), Georgia	452
Cincinnati (12th and Eim), Ohio	439
Jacksonvilie (Springfield), Fiorida	432
Carolina	431
Kannapolis (Elm), North Carolina	429
300-399	202
Chattanooga (North), Tennessee	373
Oriando (Orange Avenue), Florida	371
Detroit (Tabernacle), Michigan Chattanooga (North), Tennessee Oriando (Orange Avenue), Florida Erwin, North Carolina Anderson (McDuffie), South Carolina Chattano Cha	330
Anderson (McDuffie), South Caro- ilina Lakeland (Lakewire), Florida Fairborn, Ohio Newport News, Virginia South Gastonia, North Carolina Buford, Georgia Biltmore, North Carolina Filnt (West), Michigan Rock Hill, South Carolina Alabama City, Alabama Tampa (Buffalo Avenue), Florida Austin, Indiana Anderson (Osborne), South Carolina Dillon, South Carolina Lenoir City, Tennessee	358
Fairborn, Ohio	342
Newport News, Virginia	337
Buford, Georgia	333
Bitmore, North Carolina	325
Rock Hill, South Carolina	312
Alabama City, Alabama Florida	308
Austin, Indiana	307
Anderson (Osborne), South Carolina	307
Lenoir City, Tennessee	302
200-299	
East Lumberton, North Carolina	291
Greenville (Woodside), South Caro-	
Tampa (Suiphur Springs), Florida	291
Pulaski, Virginia	288
Dayton (Oakridge Drive). Ohio	287 283
West Gastonia, North Carolina	280
Sumiton Alabama	280
Avondaie Estates, Georgia	278
Monroe (4th Street), Michigan	273
Cleveland (South), Tennessee	271
Fort Mill, South Carolina	263
Canton (9th and Gibbs), Ohio	262
Columbia South Carolina	
	261 254
Radford, Virginia	261 254 252
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia	261 254 252 251 249
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Ten-	261 254 252 251 249
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennesse St Louis (Gravois Avenue), Missouri	261 254 252 251 249 249 248
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennesse St Louis (Gravois Avenue), Missouri Sevierviiie (Home for Children), Tennessee	261 254 252 251 249 249 248
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia	261 254 252 251 249 248 248 248
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Elyerside), Georgia	261 254 252 251 249 248 248 247 246
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan	261 254 252 251 249 248 247 246 244 243
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon Obio	261 254 252 251 249 248 247 246 244 243 239
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Florida	261 254 252 251 249 248 247 246 244 243 239 236 233
Radford, Virginia Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Florida Alexandria, Virginia Van Dyke, Michigan	261 254 252 251 249 248 247 246 244 243 239 236 238 227
Radford, Virginia Phoenix (44th Street), Arizona Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Fiorida Alexandria, Virginia Van Dyke, Michigan Washington, D. C.	261 254 252 251 249 248 248 247 244 243 239 236 233 228 227 223
Radford, Virginia Phoenix (44th Street), Arizona Phoenix (44th Street), Arizona Rome (North), Georgia Nashvilie (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Seviervilie (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontlac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Fiorida Alexandria, Virginia Van Dyke, Michigan Washington, D. C. Mercersburg, Pennsyivania Winchester, Kentucky	261 254 252 251 249 248 248 247 246 244 243 236 227 222 222 222 222
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Radford, Virginia Phoenix (44th Street), Arizona Phoenix (A4th Street), Arizona Rome (North), Georgia Nashville (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Sevierville (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Florida Alexandria, Virginia Van Dyke, Michigan Washington, D. C. Mercersburg, Pennsylvania Winchester, Kentucky Birmingham (Pike Avenue), Alabama Lawton, Oklahoma Wilson, North Carolina	261 254 252 249 248 247 246 244 243 239 236 227 222 222 221 219 217
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Radford, Virginia Phoenix (44th Street), Arizona Phoenix (44th Street), Arizona Rome (North), Georgia Nashville (Meridian Street), Tennessee St Louis (Gravois Avenue), Missouri Sevierviile (Home for Children), Tennessee Jesup, Georgia Greer, South Carolina Atlanta (Riverside), Georgia Pontiac, Michigan Goldsboro, North Carolina South Lebanon, Ohio Lakeland (West), Fiorida Alexandria, Virginia Van Dyke, Michigan Washington, D. C. Mercersburg, Pennsyivania Winchester, Kentucky Birmingham (Pike Avenue), Alabama Lawton, Oklahoma Wilson, North Carolina East Laurinburg, North Carolina Louisville (Highland Park), Kentucky Ft. Myers, Fiorida Brooklyn, Maryland Salisbury, Maryland Cincinnati (Hatmaker), Ohlo Marion, South Carolina	261 254 254 249 248 248 248 244 243 239 236 227 222 221 215 211 211 212 212 213
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Sunday School and Youth Work Statistics

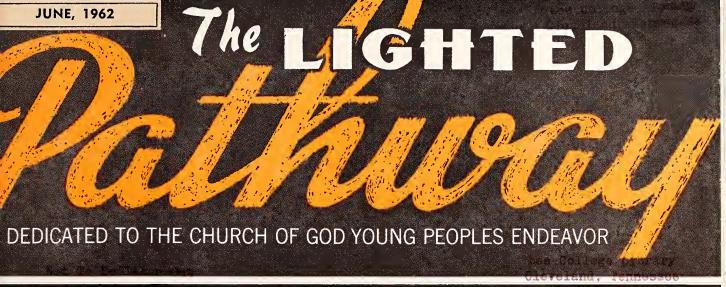
By CECIL B. KNIGHT, National Sunday School and Youth Director

Paris, Texas Baldwin Park, California Jackson (Bailey Avenue), Mississippi Greenwood, South Carolina Ranio, North Carolina Saddle Tree, North Carolina Anniston, Alabama Macon (Napier Avenue), Georgia East Belmont, North Carolina	200
Baidwin Park, California	205
Jackson (Bailey Avenue), Mississippi	205
Greenwood, South Carolina	205
Ranio, North Carolina	204
Saddle Tree, North Carolina	202
Anniston, Aiabama	201
Macon (Napier Avenue), Georgia	201
East Beimont, North Carolina	200
125-199	
Mlomi Florido	100
Wyondotto Michigan	100
Lore Worth Florida	108
Landir North Carolina	198
Belton South Carolina	198
Langley South Carolina	198
Vork South Carolina	198
Knoxyllie (Central). Tennessee	198
Jacksonville (Garden City), Florida	197
St. Louis (Grand). Missouri	197
Valdosta, Georgia	196
Lake City, South Carolina	196
Chattanooga (Fourth Avenue). Ten-	
nessee	196
Charlotte (Parkwood), North Carolina	194
Bristoi, Tennessee	194
Parkersburg, West Virginla	194
Birmingham (South Park), Aiabama	193
Sanford, North Carolina	192
Charleston (King), South Carolina	192
Huntsville (Governors Drive), Alabama	191
Eioise, Florida	191
Biackshear, Georgia	191
Brunswick, Georgia	189
Douglas, Georgia	189
Williamsburg, Pennsylvania	189
Birmingnam (North), Alabama	188
Charlotte (Hoskins Avenue), North	100
Carolina (First Bidge) Termina	188
Chattanooga (East Ridge), Tennessee	100
Louisville (Foith Termin) Kentucky	106
Oriendo (Fast) Fiorido	100
Summerville Georgia	100
West Durham North Carolina	103
Columbus (Frebis) Objo	183
Pasco Washington	183
Rossville Georgia	182
McCoil South Carolina	182
Keiso, Washington	182
Straight Creek, Alabama	180
Santa Ana, Cailfornia	180
Sanford, Fiorlda	180
Lavonia Georgia	180
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Lawrenceville, Georgia	
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Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamilton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia	179 178 177 176 176
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Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenville (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia	179 178 177 176 176 176 176 175
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamilton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina	179 178 177 176 176 176 175 175
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio	179 178 177 176 176 176 175 175 175
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenville (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset Pennesiya to	179 178 177 176 176 176 175 175 175 175
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Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryiand Somerset, Pennsylvania Richmond, Indiana Rayton Tennessee	179 178 177 176 176 175 175 175 175 175 174 174 173
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas North Carolina	179 178 177 176 176 176 175 175 175 175 174 174 174 173 172
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Roanoke, Ranids North Carolina Roanoke, Ranids North Carolina	179 178 177 176 176 176 175 175 175 175 174 174 174 173 172 171
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Calhoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryiand Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Roanoke Rapids, North Carolina Roanoke Rapids, North Carolina Ratow, Florida	179 178 177 176 176 175 175 175 175 174 174 174 173 172 171
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamilton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Bartow, Florida Bartow, Florida Nanies Florida Nanies Florida	179 178 177 176 176 175 175 175 175 174 174 174 177 171 170 169
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Roanoke Rapids, North Carolina Bartow, Florida Napies, Florida Charleston, West Virginia	179 178 177 176 176 176 175 175 175 175 174 174 174 173 172 171 170 168 168
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Roanoke Rapids, North Carolina Bartow, Florida Napies, Florida Napies, Florida Charleston, West Virginia Lancaster, Ohio	179 178 177 176 176 175 175 175 175 175 177 174 174 173 172 171 170 168 168 167
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Bartow, Florida Napies, Florida Napies, Florida Charleston, West Virginia Lancaster, Ohio Sidney Ohlo	179 178 177 176 176 176 175 175 175 175 174 174 173 177 170 168 168 168 167
Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Piace), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryiand Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Roanoke Rapids, North Carolina Bartow, Florida Naples, Florida Charleston, West Virginia Lancaster, Ohio Sidney, Ohlo Seneca, South Carolina	179 178 177 176 176 176 175 175 175 175 175 174 174 174 177 170 169 168 167 167
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Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamiiton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Bartow, Florida Napies, Florida Charleston, West Virginia Lancaster, Ohio Sidney, Ohlo Seneca, South Carolina Newport, Kentucky Cocoa, Florida	179 178 177 176 176 175 175 175 175 175 177 174 174 171 170 169 168 167 167 167 167 166 166 166 166
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Lawrencevilie, Georgia Rockingham, North Carolina Johnson City, Tennessee Hamilton (Tabernacle), Ohio Mobile (Crichton), Alabama Greenvilie (Park Place), South Carolina Huntington, West Virginia Lake City, Florida Caihoun, Georgia Lakedale, North Carolina Franklin, Ohio Easton, Maryland Somerset, Pennsylvania Richmond, Indiana Dayton, Tennessee Dailas, North Carolina Rartow, Florida Naples, Florida Charleston, West Virginia Lancaster, Ohio Sidney, Ohio Seneca, South Carolina Newport, Kentucky Cocoa, Florida Tarpon Springs, Florida Tarpon Springs, Florida Demorest, Georgia	179 178 177 176 176 176 175 175 175 175 177 177 171 170 168 167 167 166 165 165 165
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YOUTH WANTS TO KNOW

By AVIS SWIGER

Dear Editor.

Can you give me some information about class rings? Should seniors buy and wear them?-L.D.

Dear L.D.,

The Church of God teaches against the wearing of rings—except the wedding band. I realize that to tell you that you cannot wear a class ring and belong to the church does not solve the problem of your wanting to wear one. Let us look at the reasons for wearing one and for not wearing one and then you decide which way you will choose.

Why wear one?

- 1. To be like the other students.
- 2. That all may recognize me as a graduate.
- 3. They are pretty but not flashy.
- 4. I see no more harm in it than in a wedding band or a pin.
- 5. Other church members wear them or do things that are worse.

Why not wear one?

- 1. I vowed to be faithful to the Church of God and the church "frowns" upon the wearing of rings-except the wedding band.
- 2. If I wear one, I cannot honestly object to things that some others might do.
- 3. Is my desire for a class ring based upon pride or lust?
- 4. Will this one disobedience to church rules lead to other failures on my part?
- 5. How will non-Christians think about my testimony after I wear this ring?
- 6. Will wearing the ring help me be a better witness for God and my church? Will it make my testimony less effective?

When you have looked at all of these thoughts, then make your own decision about what you want to do, and then do it.

Pen Pals:

Miss Rose Edwards (16) Route 1 Cherry Valley, Arkansas

Miss Lois North (28) 11 Willis Street Cambridge, Maryland

Miss Jurine A. Smith (20) 300 South Davidson Albany, Oregon

Miss Karen R. Giedd (15) 1405 East Second Avenue Albany, Oregon

Miss Teresa Robertson (15) 314 Sycamore Road Salinas, California

Miss Margie Woodall 207 Hughes Street Lawrenceburg, Tennessee

Jerry Brown (18) 117 Tucker Street Enfield, North Carolina

Sam Brown (15) 117 Tucker Street Enfield, North Carolina

Darrel Brown (12) 117 Tucker Street Enfield, North Carolina

Miss Bonnie Burdette 4 Semmons Street Laurens, South Carolina

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Walloce A. Ely Margaret N. Freemon

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O. W. Palen Evelyn Witter

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Staff

Lewis J. Willis Editor Chorles W. Cann Editor-in-Chief Chloe S. Stewort Art Direction Wolter Ambrase Joyce McKinney Betty Martin H. Bernord Dixan

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Cecil B. Knight Avis Swiger Danold S. Aultman

Bernice Woodard Rabert E. Stevens O. W. Polen J. Martin Boldree, Jr.

Foreign Correspondents

Bobbie Moe Lauster Morgoret Goines L. E. Heil Woyne C. McAfee Doro Myers M. G. McLuhan

Soor Soor Jopon Brozil Indio Centrol Africo

National Youth Board

Ralph E. Doy Poul Hensan Clyne W. Buxton Wolloce C. Swilley, Jr. Hollis L. Green

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LOVING ENOUGH



"Love suffereth long, and is kind," 1 Cor. 13:4.

UNE USUALLY ABOUNDS with evidences of love and romance. A boy meets a girl and in that ecstatic moment a spark is ignited which could become either a flame or a blaze. Young lovers whisper endearments and pledge their eternal devotion. A separation becomes sheer misery as sweethearts contemplate the eternity of moments apart. Tender smiles are exchanged with a lifted eyebrow to indicate some personal, special message. Hands touch briefly or lingeringly to speak the language that only lovers know. Hearts respond warmly to merge into singleness of purpose and desire. Respect, consideration and adoration weld two hearts and two lives together as they marvel at the strength of love.

As we view this rosey haze of courtship and honeymoon, I should like to observe that one of the abiding evidences of true love is that of concern, tolerance and kindness. Love stimulates a desire to understand and to respond to a need. Love seeks an opportunity to reflect itself in a service of devotion. No love is genuine which cannot produce qualities of graciousness and kindliness. A marriage which lacks in basic kindness, lacks in love.

Aside from, or in addition to the consideration of love and marriage, there is a great need for old-fashioned kindness to be widely manifested today. Many burdens could be lightened, heartaches diminished and problems solved if there could be more understanding practiced. Great improvements have been made in the living standards, but there is no real betterment of genuine kindness. Someone said, "Kindness is a language which the deaf can hear and the blind can see." No one outgrows the need for it and should never get beyond the capacity to give it.

This grace should certainly be prominent among God's people. It is very shocking to witness Christians who try to impress others with piety and faith, who testify of their sacrifice and stewardship, but who have never learned how to be kind. A distinguishing characteristic of Christ was His marvelous compassion and incomparable kindness. His impatience was always directed toward the hypocrite, not toward the person who really needed help.

We are not to confuse kindness with weakness. Only truly strong persons are capable of kindness. Perhaps it requires more strength to be kind than it does to be courageous. Indeed, often it requires a great deal of courage to be kind. Some unknown writer said, "Kindness is not a passive acceptance of wrong and stupidity; it is paying hate with love, and greed with the joy of giving; it is turning fear into caution, resistance into cooperation, ignorance into intelligence,

irritation into benediction." Kindness is the stuff which creates happiness, both to the one who receives and the one who gives it.

Kindness is quite like many other graces, the more you practice it the easier it becomes. Perhaps it is well illustrated by the conversation between two boys as reported by the Free Churchman. "Wouldn't you hate to wear glasses?" the smaller asked of his chum. "N-n-no," answered the other reflectively. "Not if I had my grandmother's kind. They make her see just how to mend broken things, and help her to find lots of nice things to do on rainy days. She sees when folks are tired or sorry, and what'll make 'em feel better, and she always sees what you meant to do, even if you haven't got things quite right. I asked her one day how she could see that way all the time, and she said it was the way she had learned to look at things as she grew older. So I know it's those spectacles of hers."

Young people could well take a lesson from this little story. The spectacles are, of course, not important. Eyes which can see the needs of others, hearts that respond in sympathy and hands that render loving deeds are important. Nothing causes a young man to grow so tall or a young lady to become so gracious as the capacity to be kind. The ability to share the burdens of others and to respond with kind understanding love characterized most of the great persons of history.

The Reverend Phillip Jerome Cleveland tells the following story. "It was a bitter, raw day along the Thames, and an aged blind man, his fingers blue with cold, labored to play a cheap violin. Two well-dressed gentlemen paused. One, in broken English, inquired, 'No luck, eh? Nobody give money? . . . Make them. Play until they open."

"Suddenly he reached out and took the violin. He flourished the bow like a conductor's baton, then started along the streets. The cheap, cherry-red fiddle leaped to life. It became a thing of incredible animation; notes danced, raced in a mad, tremendous scramble . . . Men and women listened, spell-bound. Then the music stopped, and a hatful of silver clattered into the blind man's pockets. 'Your name?' pleaded the old fellow as fiddle and bow were returned.

"The other gentleman spoke. He is called—Pagani-

Thus, we see the truly great souls respond in kindness because they are great. Small, withered souls are not able to respond with such warmth and expression. One must have a capacity to love—to feel—to share. This capability should be especially distinct among those upon whom God's love has graciously fallen. His love within us will cause us to be long-suffering—and kind.

RETTY BLOND Joan Wilson came out of the high school building and started down the steps, just as Matthew Randall emerged through the gym door.

"Hey, Joan," he called.

Joan paused. She felt a warm glow of pride when the handsome senior, and a newcomer, to Clarkston High, fell into step beside her.

They moved on down the walk where some of their classmates were standing. "What's the word?" Mat asked.

The group turned and laughed, "We're observing our sky pilots," Rusty Edgerton announced. All eyes followed his gaze to a group of underclassmen crossing the street.

"Sky pilots?" Mat asked, frowning.

"Oh, I forgot that you're new here," Rusty said. "That group across the street have organized a Bible club. They go around spouting religion. They're out to reform the world," Rusty emphasized his remark with a wry grin.

"Is that bad?" Mat asked.

Virginia Nelson answered him, "Can you imagine anything more dull than religion?"

Mat ignored her remark and asked, "Who is that pretty girl with the dark hair?"

"That my good man," Mike Moore said with a grand flourish, "is Joan's sister, Martha Wilson. She's their leader."

Mat looked at Joan and said, "Oh, your sister, I didn't know."

"Don't blame Joan," Polly Lewis giggled. "She can't help it if her younger sister is a little queer."

Joan felt a hot blush creeping up her neck. She wished the sidewalk would open and swallow her.

They moved on to the corner. Rusty stopped and announced, "Who's going with me to the Hub for a cold drink?"

"Me," was voiced in unison, except Joan and Mat.

"Going with us, Joan?" Polly asked.

"Not tonight," Joan answered. She hoped they hadn't noticed her red face. "What about you, Mat?" someone asked.

"Sorry, maybe some other time," Mat turned in the opposite direction and called back, "See you tomorrow."

Joan crossed the street, she had an urge to run. She quickly covered the five blocks to her home; her anger mounting with every step.

She burst in on her mother in the kitchen. She dropped her books down on the table and exclaimed, "Mother, you've simply got to talk to Martha. I can't stand any more!"

"Whatever for?" Mrs. Wilson asked surprised.

"Martha is making me the laughing stock of the senior class, with that Bible club she's organized. Do you know what they are being called—Sky Pilots!"

"Now Joan, don't you think you are taking Martha a little too seriously. There is nothing wrong with her organizing a Bible study club," Mrs. Wilson reasoned.

Joan grabbed her books and left the kitchen saying, "It's always like this, you simply refuse to understand!"

JOAN WENT to her room and dropped down on the bed. Tears were dangerously close to the surface, "Mat Randall will never look at me again," she wailed inwardly.

The door opened and closed down stairs; Joan heard Martha say, "Mother, I'm home."

Joan's temper blazed as she listened to Martha humming a happy little tune as she came up the stairs. Joan jerked the door open and snapped, "Martha Wilson, I want to talk to you. Why do you insist on disgracing me with that religious bit you and that club are spouting to everyone!"

Martha stopped and said patiently, "I have tried to explain to you, Joan. Our club members have given their hearts to Christ. That's the least we can do; He gave His life on the cross for our sin."

Joan whirled, she was too angry to say more; she closed her door with a bang. Martha paused in the hall for a moment. She lifted her mind and heart heavenward and prayed, "Give Joan peace, Father. I've tried to help her to understand and she refuses to listen. Please show her the way. Amen."

That evening Martha was setting the dining room table. Joan was in the kitchen helping with the evening meal. Joan carried a tray of ice water to the dining room, just as the phone rang; and Martha answered it.

Martha listened a moment and exclaimed, "Oh, John, that's great. That makes twenty-six." She hung up and announced, "That was John Noland, he just signed another member for our Bible Study club." Martha's face was radiant.

Joan turned and stalked back to the kitchen.

The next day Joan sat alone in the cafeteria. She was too miserable for human companionship, until Mat carried his tray over and inquired, "Do you mind if I share this booth?"

Joan moved her tray and said, "Not at all."

"Noodle soup, my favorite," Mat exclaimed. He got set for a big bit of hamburger, and smiled at Joan. She was picking at her food.

"Say, Joan," Mat began, between bites, "are you going to be busy tonight?"

"Not too busy," Joan answered. She suddenly felt hungry.

"Dad's letting me have the car. Could I pick you up at seven?" Mat queried, and grinned boyishly.

"I guess so, what do you have planned?" Joan asked.

"Something that I think you'll like," he answered.

"What, for instance?" Joan persisted.

"Do you trust me?" Mat asked, grinning broadly.

"Well—I guess so," Joan answered. She wasn't sure she liked games.

"Let's keep it a surprise," Mat said.

"Mat-," Joan said, then paused,

"I can't leave town."

"I can't either," Mat answered honestly. "Dad would have a fit if I took the car out on the freeway. He trusts my driving, but he doesn't trust the traffic." Mat looked at his watch and exclaimed, "I have to talk to the coach; see you tonight."

THAT EVENING Martha came down the stairs carrying her Bible. "Going so soon?" her mother asked.

"Yes," Martha answered softly. "Some of us have to go early to distribute song books. We're having a guest speaker. The regional director of the Youth for Christ." She kissed her mother and left.

Joan put her text book aside and dashed up to her room. In a few minutes she returned. She whirled around for the benefit of her parents and said, "How do I look?"

"Lovely," her mother answered.
"Where is that young Matthew
Randall taking you, Joan?" her father asked.

"Well—I don't know for sure. He wants it to be a surprise; but I think I know," Joan answered. "You know that home talent that's playing at the hall, I think he has tickets. There's nothing else to go to."

"They told me they had sold out weeks ago," her father informed her.

"Maybe Mat's parents got the tickets and they're letting him have them," Joan speculated.

A car stopped in the drive and Joan's father said, "Joan, don't forget the rule. No out-of-town drives."

"Yes, Daddy," Joan advanced to the door. She let Mat in and introduced him to her parents. She got her coat and they were soon on their way.

"Now," Joan began, "what's the surprise?"

"Trust me a few minutes longer?" Mat smiled mischievously.

Suddenly, Joan noticed they were skirting the main part of town. Mat drove out to the edge of town and turned down a side street, and stopped in front of the church.

"Mat, this is the church?" Joan said, puzzled.

"Do you mind, Joan?" Mat asked seriously.

"No, of course not, but what could be going on here?"

"You'll see," Mat said. The serv-

ice had begun. They sat down near the back of the church.

A tall stately young man, not much older than Mat was in the pulpit. After the

song service he said, "Turn your Bibles to Luke 11:1-3 and Matthew 6:5-15. Tonight we are going to study Jesus' instructions in prayer. I'll read the entire text first."

Joan noticed that Mat had taken a small Bible from his pocket and was turning to the text. The young man in the pulpit began to read. Joan marveled at the beauty and rhythm of the words. "He's an expert," she thought.

When the meeting was over, Joan felt a little dazed. She hadn't quite understood what she had heard. She and Mat were the first ones to the door. The young speaker greeted Mat with exuberance.

"I thought I would see you tonight. I heard about your father being transferred. How do you like it here?" he asked.

"Fine," Mat answered. "I've missed the old crowd."

"I've missed your help," the young man said. "Have you made any plans for next summer?"

"Not for sure. Oh, Mark, I want you to meet Joan Wilson," that was the first time he had an opportunity to introduce her to his friend. They shook hands and went out.

IN THE CAR, Joan felt ill at ease. "You knew that young man somewhere else?" Joan asked.

"Yes, we grew up in the same town, back in Ohio. I helped him organize Bible Study groups at vacation time."

"Mat—?" Joan didn't quite know

(Continued on page 22)

THE SKY PILOTS

By Nellie Dunaway





HELMA SAT IN the office of Helen Ruth Carlton, one of the teachers at the Multnomah School of the Bible. In crisp, hurried sentences Thelma had been telling of the plans she and her husband had for the coming summer.

"Sounds splendid," Miss Carlton beamed, "but I wish you could go with me on the Willis Shank this summer. The boat will take a group of young people up the coast of British Columbia to teach V.B.S. to the children of the loggers and the Klakwala Indians. We have a real need for married couples."

Thelma smiled. She disliked to turn down a real need, but the summer seemed so full. Still she could not flatly refuse, so she said. "I'll tell Ross and we'll pray about going."

"You do that and the Lord will guide," Miss Carlson replied.

Thelma nodded and walked out of the office. Guidance was so important. She had only one life and every minute of it was given to the Lord, to serve Him in the right place. Yet, it would certainly take a close walk if she were to have the Lord's guidance for the summer. So many excellent places for service were open!

Thelma and Ross were graduating from Multnomah and had applied to the Central American Mission. They felt they should do deputation work to line up supporters and prayer helpers. They wanted very much to attend the conference held by the New Testament Missionary Union, because it would be helpful. And too, they had been asked by the Student Missionary Council to return to Oregon and teach V.B.S. in the places they had taught last year. But she told Ross, "Miss Carlton would like us to pray about going with the Willis Shank to British Columbia this summer."

The young wife and husband prayed, together and then alone. Perhaps the Lord would show them His place by His providence.

A little later the mission board wrote that they had better wait a year before making immediate plans to go to the field. Very well, that eliminated one of the places. Then, by checking the dates they found that the conference and the sailing of the Willis Shank would not conflict. They could finish school, attend the conference, and be in Seattle by the sailing date of July 1. It was then that Ross announced, "Honey, I think I know where the Lord wants us to go."

"So do I." Thelma answered, for within her heart had been an evergrowing desire to return to Oregon to see if those they had led to the Lord were going on with Him. To be sure that each one did not influence the other, she suggested, "Let's write down our guidance on separate sheets of paper and compare them."

"All right," he agreed.

She wrote Oregon on her slip of paper and they exchanged. She read Willis Shank and thought, "This can't be. The Lord can't be guiding a married couple two different ways. Something must be wrong." She sighed and said, "We'll have to pray more."

THEY PRAYED in the days which followed but with the thousand things they had to do at school, there was little time to be alone and actually listen to the Lord. Yet, as Thelma read her Bible, one fact became evident to her heart. Sarah followed Abraham into the land of Canaan, Rebekah had gone to Isaac, Rachel had followed Jacob back to his old home. Miriam had gone along with her brother Moses. The women had followed the man. God's plan for a wife was to follow her husband; so she said, "All right, Ross, we'll take your guidance.'

They applied to the Marine Medical Mission. After graduation, they went to the beach where the missionary conference was being held. There Thelma had time to be alone with the Lord.

She sat on the beach and as she watched the sea gulls in the wind,

(Continued on page 23)

Homes Built Upon the Sure Foundation



By Wallace A. Ely

YOUNG LADY poured out her soul in anguish to her pastor because her home had come to shipwreck. "Please do something. I will follow any instructions that you give me," she whimpered.

"I have done all I know to do. You know I pled that you make your home Christian from the start. When you plan anything and leave God out, your plans must fail one way or another, sooner or later," her pastor reminded her.

"When we married we went on a month's honeymoon," she began with a smile oozing through her grief like a sunbeam through a storm cloud. "We went to Niagara Falls and other places that honeymooners with the highest privileges go. Naturally we did not go to church. We were among rank strangers, and besides, we did not know the location of the churches," she explained.

"So you lacked a lot making God first in your home. The first timber was placed into the foundation of your home outside the church. God's children are your brothers and sisters in Christ wherever they may be. Your going to church would have let you meet and know your brothers and sisters in Christ whom you could know no other way. Now you likely never will meet them. You could have brought back to our church plans and methods that our church could have no other way. Now our church will never have them like you would have brought them at that time," her pastor told her.

"Possibly," the bride of six

months said with a high degree of unconcern.

"You have not been to church since you came back from your honeymoon," her pastor reminded her.

"When we got back from our honeymoon, we were given so many receptions, breakfasts, lunches, and dinners that we had no time to go to church. We were up until after midnight every Saturday night so we had to sleep late every Sunday morning. When my husband returned to his office, he was behind with his work. This forced him to work long hours catching up. I had to give much time to my household duties, as I wanted to set up a model home," she insisted.

"These are the things that you have accepted as having first value. The tragedy is that they could never do for your home what the church could have done. God is all powerful in healing homes that have been wounded by the cares of this world, or recreating homes that have been wrecked by a departure from His divine plan," the pastor insisted.

HOMES THAT are not Christian from the start seldom furnish active Christians later. Those who do much active leadership in the church are almost always those whose homes were Christian from the start.

Churches have a tremendous responsibility in the matter of planning for and reaching their newlyweds. They are not unreachable, but they are neglected. They can



A class or classes for young married persons is one of the most effective ways to tie newly-weds to the Sunday School. Young married people are not attracted by an arrangement for them to meet with unmarried young people, and young unmarried people find that they have little in common with young married people. It will promote congeniality with both groups to have young married people's classes.

It is important to remember that the interests of husbands and wives are different enough that a class for married young men and one for married young women should be organized. Couples' classes will not prove best.

Life in general is different for young married people to that of young unmarried people. Expectant mothers will find the most congenial situation possible in a class for young married women. Young mothers with infant children will find a class for young married women far more satisfactory than meeting with the unmarried young ladies.

When we save young married people for the cause of Christ, we have done a great work. We help them build their homes upon the sure foundation. The infants and small children in the nursery, who would not have been there had the church not saved their parents for the cause of Christ, multiply the good done. In them the church helps lives build upon the sure foundation from the start.

A HAPPY
FATHER USUALLY
ENJOYS A HAPPY
FATHER'S DAY

By Margaret N. Freeman

OYD FOSTER RATTLED the church bulletin, annoyed that the Reverend Mr. Water's words struck him in a newly vulnerable spot.

"'Where is the flock that was given thee, thy beautiful flock?'" read the old minister. The light coming through the stained glass windows bathed his face with sudden glory.

"And that is my text this Lord's Day," he said, his voice sonorous, urgent, "and what text could be more appropriate for Father's Day?"

Boyd snorted mentally. Father's Day! That brought him back to the breakfast table and his son's excited: "Dad, am I glad you're home for our Father's Day program the Sunday School is giving before the evening service. I'm going to make a speech!"

"Fine, Son!" he'd approved. "I'm glad you're learning to speak in public. You'll find it an inestimable aid in the business world someday. And I'm sorry, Bobby, that I can't be there to hear it, but I've an appointment tonight with Grey Harding. I know you'll do a swell job, though."

"But—Dad!" Bobby sputtered, "this is Father's Day. We're honoring our dads. All the rest of them will be there!"

"I'm sorry, Son," he'd answered.
"I made this date with Mr. Harding to thresh over a business angle I want settled before I leave for the West next week."

"Dad—!" Bobby wailed

"Bobby!" he had reproved.

Bobby stumbled from the table, his face averted. "Excuse me, I've got to feed Scuffy!"

"Wait! we're not through—" Boyd began.

"Let him go!" Alice said clearly.

"Alice! Aren't you always after him about manners?"

"Can't you see his feelings are crushed—that he must get away to hide his tears?" Alice's voice shrilled with hurt.

"Because I can't attend the program tonight?" Boyd sputtered. "Why, that's kid stuff!"

"Not to him!"
Alice retorted.
"He's practiced all
week. When he
heard you'd be home
this week end,
he went wild with
joy. O Boyd can't
you see he needs you?"

"Alice! Are you accusing me of not being a good father? Doesn't he have a generous allowance? Isn't he well-dressed, nourishingly fed, amply sheltered? I recall he has a new bicycle, a tennis court, every con-

ceivable
ball. I'm
here nearly
every week end.

He needs me, you say. I'm here!" "In body!" said Alice succinctly. "O Boyd," she shook her head wearily, "I know you have an important, demanding job, but Sunday isn't a day to give to business, Dear."

"Nor do I, ordinarily. We always attend church, don't we? Children get over these upsets. I'm sure Bobby has forgotten already."

HAPPY FATHER'S DAY

Alice shook her head, her eyes troubled. "We must get ready for Sunday School now," she said.

BOBBY CAME in, traces of tears in dirty streaks on his face.

"Hurry and clean up, Bobby," said his mother. "Wear your yellow

shirt this morning so you'll have your white one clean for the program tonight."

"I don't know if I'll go to the old program," Bobby said. "It's not so hot anyhow."

"Of course you'll go," said his father. "You said you were making a speech. That means you've got to be there."

"Well," Bobby wavered, "if you say so, I will, if you'll take me fishing next Sunday, will you, Dad?"

"No, Bobby, not Sunday. Some things we don't do on Sunday, you know." He hesitated before his son's clear-eyed gaze. He put his hand on the boy's shoulder and began awkwardly: "You do understand about tonight—"

"It's okay," Bobby answered, darting away to dress.

So they got ready for church—Alice, sweet and gay; Bobby, his usual talkative self. Boyd, as he looked at them, felt suddenly depressed.

What a wonderful pair! How trim they look! They can't complain I'm not a good provider! he thought proudly, noting the texture of Alice's exquisite blue dress, the dainty matching hat, and fresh white gloves; Bobby's expensively tailored slacks and linen shirt, and his own immaculate gray flannel. We look fine! Immediately he felt his own exuberant self. Bobby has forgotten already. Alice coddles him a bit too much, which is to be expected with me away so much. We must talk that over when I have time. He entered the church doors in a genial, expansive mood, which remained undimmed until the minister read his text.

He glanced from Alice's serene, intent face to Bobby, leaning his dark head against his mother's shoulder. His heart swelled at the thought of his son—so eager, so active, so trusting. Were there still traces of tears in the dark eyes? Bobby, as if sensing his father's troubled look, turned with an adoring, radiant smile that said as clearly as if he's spoken: "It's okay, Dad!"

INSTEAD OF being

comforted, Boyd felt almost ill. Son, I'll make it up to you later, he vowed. He had a sudden fierce desire to ruffle his son's dark hair and hug him tightly, as if in that way he could stop time, and savor to the fullest the golden goodness of the present.

The Reverend Mr. Waters began one of his apt illustrations. Boyd couldn't resist illustrations. He had used them in closing many a business deal.

"Suppose today someone entrusted you with a magnificent stone worth thousands of dollars and said: 'Take care of this for me tonight.' Would your sleep be as tranquil and untroubled as last night's sleep, or would you tremble with responsibility and sit up on guard all night?

"Listen, you fathers," Boyd felt his head pulling forward to meet the urgency in the minister's voice. "You have children in your home, that little lad there—" Boyd thought in sudden bewilderment: Is he talking solely to me?—

"That little child entrusted to your care, you would not trade him for the costliest jewel. Though you tremble at the responsibility of guarding precious stones, yet you go carelessly through life without taking thought of your responsibility in shaping that child's precious soul."

BOYD'S SPIRIT groaned. How long since he had really enjoyed his son's comradeship? Could it be two years since Alice had bronchial pneumonia and the bills had mounted so staggeringly? He had gone to his boss in desperation. "I can't advance you here now," his superior said, "but if you want to go on the road you can make more money."

"It will be only three or four months until we get the bills caught up," Boyd promised a tearful Alice and a whimpering Bobby who bade him goodby on week ends. But the months had stretched into a year—a year and a half—two years.

Now he thought: I never have time to talk to Bobby any more

and know what he's really thinking. We don't play together—make things. I don't know his friends. Even Alice and I never get everything talked through. Usually weary, he rested on week ends, got his clothes in order or gathered up the loose ends at the office. He had surprised himself that he had real sales ability. The debts cleared; now he provided lavishly for his family.

"Friend," the minister's voice penetrated his thoughts, "how shall you face your heavenly Father without those He has given?"

With a pang resembling actual physical pain, Boyd followed the minister's query.

"Every parent will stand before the great Judge one day and hear the burning question: "Where is the flock that was given thee, thy beautiful flock?"

"Will you be able to answer: 'Behold, I and the children whom the Lord hath give me'?"

The soft summer air drifted in through the windows, heavy with the perfume of early June roses. Boyd thought he would never again smell a rose without the poignant reminder: "Where is the flock that was given thee, thy beautiful flock?"

HE STUMBLED OUT of church, vaguely remembering to grasp the minister's hand in greeting, not knowing what he spoke to other worshipers. He ate his dinner dutifully, though it tasted dry as sawdust. Bobby and Alice thought him weary and left him to rest. His mind a turmoil, his emotions seething, he gave himself a complete mental flogging.

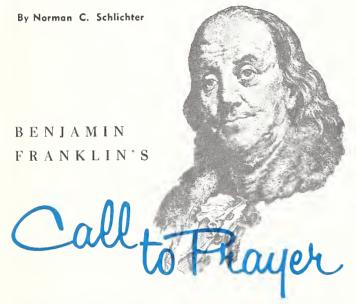
He had worn the cloak of a Christian, but how poorly he had lived the life of a Christian father in setting a standard of conduct and example! Yes, Bobby was a good boy but this morning's outburst had proved he needed a father's strong stand. Bobby stood at the crossroads. Boyd's head sank in his hands as his petitions winged upward to the throne of mercy above, pleading his heavenly Fa-

(Continued on page 23)

NVENTOR, PRINTER, publisher, patriot, diplomat, author, proverb-maker! Benjamin Franklin achieved incomparable success as all of these. Every year that passes adds new luster to his fame. Among the great and true things he has said or written, nothing to me quite compares with his call to prayer on that last morning of the fifth week of the memorable Constitutional Convention in Philadelphia in 1787.

June 16 of that year it was, and so I like to call this Franklin's June 16 address. There is no fitter time to renew acquaintance with this call to prayer than on our country's birthday.

Harry F. Atwood has well said that "in our Constitutional Convention were assembled the great-



est body of men from the standpoint of physical vigor, mental acumen, and moral courage, that ever met together for human achievement."

When William Pitt read the constitution which these men finally adopted on September 17, 1787, he exclaimed: "It will be the wonder and admiration of all future generations." Every American that loves this document hopes and prays that this prophecy will hold true!

When June 16 of our Constitutional year came around, that marvelous body of men just mentioned, after more than four weeks of deliberation, had not yet agreed on a single sentence, or even on a single word. Indeed, there was so little hope that they could be brought into agreement on anything that they were about to adjourn. Had that happened, the whole course of our national history might have been altered.

That was the situation there in that City of Brotherly Love on that fateful morning when Benjamin Franklin, whom many historians now hold to have been the wisest man of the group, rose and addressed George Washington, the chairman, with the courtesy and tact of which he was an acknowledged master. Then turning to his fellow delegates, he said:

Mr. President, the small progress we have made

after four or five weeks' close attention and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of republics which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

In this situation of this assembly, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understandings? . . . I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move: That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one, or more, of the clergy of this city be requested to officiate in that service.

Franklin's motion was seconded but not voted on, yet from that moment progress was made in framing the document which Gladstone once said was "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

When Franklin had ended his call to prayer, Washington, who had not taken any part in the discussion up to then, rose and made the historic speech of two sentences, the second and shortest of which was as follows:

Let us raise a standard to which the wise and honest can repair; the event is in the hands of God.

Fiske, the eminent historian, has wisely said that this speech of Washington "ought to be written on the walls of every legislative hall, state and national, in this country." And I add, "On the walls of every high school in our land."



YOU WANT TO BECOME A BIBLE TRANSLATOR

By Grace V. Watkins

BIBLE TRANSLATOR?" you say airily. "His work must be a snap! He sits in a lawn chair in the shade of a nice, cool tree, with a Bible and a native dictionary at his finger tips, and works along pleasantly, doing a literal translation."

If that's your mental picture of Bible translation. toss the notion out the window! You couldn't be more wrong.

Here's a second "popular" idea about Bible translation that rates a flunk: that languages of isolated, primitive people are "very simple"; that such languages have only a few hundred words; and that there "simply isn't any grammar."

For being complicated, English or French isn't in it compared to the Zulu language of South Africa. which has as many fine distinctions as ancient Greek. Swahili, spoken in the Congo, has such an involved grammar that each verb can be used in ten thousand different ways, counting forms with prefixes and suffixes. Some tongues encountered by Bible translators are more complicated than ancient Greek and Latin.

"Literal translation" might have some "perfectly awful" results. For sometimes a passage with deep spiritual significance for you or me would be "the wrong way around" in another language. For example, we love the sentence, "Behold, I stand at the door, and knock"; but in Zanaki land on the shores of Lake Victoria in Africa, only robbers knock at the door. A friend stands outside and calls out the name of the one living in the hut. What did translators do? They rendered the passage, "Behold, I stand at the door,

Have you ever wondered if the basic truths of the Bible would be "hard to get across" to primitive peoples with no Christian background? Strange as it may seem, they're not. When the Bible is translated into their own language and its timeless truths are interpreted in terms of their own figures of speech and familiar idioms, it sinks deeply into their understanding.

In fact, the Bible translators themselves, familiar as they are with the Word, often get new insights from the meaningful phrases of primitive peoples. In Bolivia, for instance, the Quechua Indians describe the peace of God in the words, "God makes us sit down in our hearts." Ivory Coast Baoule people speak of "joy" as "having a song in the body." The Tzeltal

Indians of southern Mexico speak of "faith" as "hanging onto with the heart." Rich concepts indeed!

Thorny though the problems are which translators face in working with languages that have been reduced to writing, these are multiplied when the translator faces a language which has no alphabet or written form. And there are millions of people who speak such tongues in widely scattered parts of the earth.

ONE OF THE most significant developments, Bible-translation-wise, has been the establishment in recent years of the Summer Institutes of Linguistics. The Universities of Oklahoma, North Dakota, and Washington are hosts to these institutes, and in 1960 affiliation was made with the University of the Philippines. There are similar schools also in Australia and England.

The ten weeks course of the Summer Institute of Linguistics is rich fare indeed for those delving into Bible translation. Enrollees learn skills needed for learning, writing, and describing unwritten languages. They are trained in recording and reproducing non-English sounds, in alphabet formation, and in dictionary editing. They also learn how to deal with grammar and with sound systems and how to construct a primer. They get intensive training in theory of tone, intonation, stress, and quantity. They get good practice by recording the sounds of the languages of various foreign speakers they meet on the campus.

Such a variety of material is used that a qualified graduate is prepared to face any language he may meet, even though there may be no literature in or about it.

One of the first experiences of the new student is to work with a native speaker of some little-known tongue. Here he gets actual "field work" experience. He must early learn the "monolingual approach," which is the technique used when no interpreter is around, when gestures and pointing must be the first steps in learning a native language!

Along with these Summer Institutes of Linguistics, the Wycliffe Bible Translators organization has sent teams of linguists into more than 225 different littleknown language groups in 12 different countries, testing techniques in alphabet design, primer construction, Bible translation, etc. These teams work not only with the Bible societies but with national governments, departments of education, state and national universities, denominational and mission groups, linguistic societies, etc.

At the latest count, 1,156 languages of the world now have at least one book of the Bible in their own tongue. And a "new" language is available Bible-wise every six weeks. But more than 1,000 different tongues, representing 10 per cent of the world's population, still await the work of translators.

Bible translators have a snap! Far from it. Their work is actually a highly developed science. The great skill and the intensive training required for this sort of work call forth our admiration for those dedicated men and women who have given themselves in arduous toil to this work.

STATE SUNDAY SCHOOL AND YOUTH CONVENTION

By O. W. Polen

PASTOR, WEST FLINT, CHURCH OF GOD

HOUGH THE first—Michigan's State Sunday School and Youth Convention was marked with spirituality, splendid organization, excellent planning and smooth operation. This could only lead and did lead to one result: a very successful convention.

The very first service of the convention opened with a large attendance. The Reverend Bennie S. Triplett, Program Director of FORWARD IN FAITH well expressed the feeling of all the delegates who came to be challenged anew in Sunday School and youth work, when he sang, "Then My Living Shall Not Be In Vain."

The official welcome address of the convention was delivered by the host pastor of the West Flint Church of God, the Reverend O. W. Polen. The response was given by the Reverend Cecil Chapin, pastor of the Benton Harbor, Michigan, Church of God.

The fine West Flint Y.P.E. trio and the well-trained Port Huron, Michigan, choir sang for the opening service. The choir was under the direction of Carolyn Maguire.

"Commissioned to Witness" was the sermon subject of the Reverend Donald S. Aultman, Assistant National Sunday School and Youth Di-

rector of the Church of God, who was the opening night speaker for the convention.

This sermon was filled with golden nuggets of thought. Using Acts 3:1-10 as the foundation for his sermon, the Assistant National Director stated that the crippled world waits at the door of the church, hoping to receive the strength and help that only the church can provide. The need for conventions such as this was brought impressively to light when Reverend Aultman informed the delegates that juvenile delinquency is increasing three times as fast as the population. The sermon climaxed with a special moving of the Spirit of God.

Delegates were then invited to visit the colorful, well-stocked and strikingly arranged convention displays, located in the lower auditorium of the West Flint Church of God. This was a most popular area during the entire meeting.

Members of the State Sunday School and Youth Board: J. A. Rathbun, Jr., Bill Rayburn, Billy Bennett, Carl E. Allen and B. L. Kelley served very capably in important capacities such as devotional leaders and committee chairmen.

The Reverend Luther E. Painter, pastor of the Monroe-Fourth St. Church of God, began the first entire day of the convention in an inspiring way with his sermon: "Souls at the Center of Teaching." His selected Scriptures were: Proverbs 14:25, John 3:2 and Mark 1:17. Brother Painter reminded the workers that the highest calling any man, woman, boy or girl can receive in this world is that of being a soul-winner. He further stated that to be a soul-winner, one must learn from the Master







Soul-winner, Jesus Christ, and to do that, one must sit at His feet.

The workshops were a vital part of the convention. The workshop subjects had been carefully selected, and each workshop was conducted by a dedicated and wellprepared leader. Conducting the workshops were: Cecil Knight, National Director: Donald S. Aultman, Assistant Director; Estel D. Moore, O. W. Polen, E. E. Winters, S. E. Jennings, P. H. McSwain, Mrs. S. E. Jennings, Luther E. Painter, Roosevelt Miller, Bennie S. Triplett, H. Bernard Dixon, C. C. Moree and Mrs. E. D. Moore. Cheslie N. Collins, a scheduled workshop leader, did not participate because of an emergency.

Registered delegates were easily detected by their attractive registration badges. Total registration for the convention was 400. How-

(Continued on page 24)



By Evelyn Witter

N THE OUTSIDE Alex looked almost the same. But his father and I knew he wasn't the same contented boy he had been a year ago. Negligence had replaced industry. An I-don't-care attitude toward the farm took the place of the bubbling enthusiasms he used to have. Our home life, our social activities, our lives together grew downcast like roses infected with aphids.

"He's only fourteen," my husband reasoned. "Maybe it's just his age."

"But I have a note from his teacher saying he's picking fights with others. They're his age, and they aren't causing trouble in school," I insisted.

School was not the only place where Alex was not fitting in. At Sunday School he was inattentive and even sullen. He told us every Sunday he didn't want to go. He didn't like Sunday School anymore. He was tired of hearing the same stories over and over again.

"But those stories have a message for you. They'll help you find God," I pleaded.

"Some of them are so farfetched I think the whole thing is made up," he said boldly.

My husband and I were hurt. We were bewildered. And we felt sure that Alex's troubles at home, at school, and at Sunday School, all stemmed from the fact that he was breaking away from God.

It was hard to bear, for from the time he started Sunday School and then school his teachers told us they thought that Alex had the ability to become a leader. We felt sure that Alex was going to develop into a strong power for good, when he won the citizenship award the first three years of school for the best grades and for his ability to get along with others. Now in the eighth grade he was a problem wherever he was. . .

We prayed for guidance. One evening we took our problem to our minister, Reverend Tonn. He told us: "It is not unusual that your son should break away from the church at this time."

We looked at each other and then turned to him in astonishment. We thought our problem was so unique that it would shock him.

REVEREND TONN went on: "During my experiences, I have seen several young people act just as your son is acting now. In some children it is a form of growing pains. They revolt against the world. They resent the very things they know are best for them. They think they know better than Mom and Dad."

"But," Bill was prompt to say, "we can't let him go on this way. He's getting so far from God his personality is becoming warped."

"He'll come back," Reverend Tonn smiled kindly.
"He's been reared in a good Christian home."

"But what can we do to help him now?" I asked.

"I would say to continue to guide him in the right path even if it seems to be against his will. Have patience. Keep your faith strong and the Lord will show you a way."

Reverend Tonn shook our hands with a "I'll-standby" handshake.

Our life continued in the topsy-turvy way for the rest of the winter. Outside things seemed the same. We attended Sunday School and church regularly. Alex continued to be disgruntled about almost everything, especially his relationship with God. Most of the time he looked like Spot (our dog) who had a bone he couldn't bite through.

One night he said to me: "Mom, I wish I did have the faith I had when I was a child. I didn't feel so alone then."

"You can have it, Alex, if you want it," I said gently. "No, I can't. I look at everything die. The leaves die. My dog died. The oats, the corn, the wheat, they don't go anywhere. They lie and decay away. That's the end."

I almost stilled my tongue though a thousand words bubbled up to disprove him. I chose to speak just sixteen of those words from 2 Corinthians 4:18.

Alex looked away into the horizon as if he were trying to see the meaning of the verse I had quoted.

I wanted so badly to say more, but knowing my son I now realized he had to come to his faith through his own thinking. He would take any further words from me as argumentative ones, and build up resentment.

One beautiful spring day, Alex was filling the corn planter. It was a day that filled every living creature with the joy of living. The tulips and the daffodils were beginning to show their colors, and the notes of returning birds put music in the air.

Alex was vibrant along with the new season. He was showing more interest in what he was doing than he had shown in anything in a long time. I strode closer to the tractor shed to watch him. The sound of the seeds pouring into the planter and his pleasure in guiding them there reminded me of the Lord Jesus' parable of the mustard seed, and inspired me to say:

"I can't understand why you are going through the motions of planting these seeds when you say you have no faith."

I saw him turn in puzzlement. "Why? What do you mean, Mom?"

"How do you know they'll grow?" I asked.

"There's life inside of them, Mom."

"Can you see it?"

"No."

(Continued on page 24)

SILVER SHIELD Y.P.E.'s AN

Cecil B. Knight, National

The Sunday School and Y.P.E. Standards have proven to be an effective way to measure the quality and quantity of the Sunday School and Y.P.E.

The Standards challenge the church with goals to reach in its Sunday School and youth ministry. The highest goal of achievement in the Standard Program is the Silver Shield.

To reach this goal is by no means an easy task. It requires diligent leaders and dedicated workers.

Listed below are the Silver Shield Sunday Schools and Y.P.E.'s as of January 1, 1962.

The Sunday School and Youth Department wishes to congratulate the churches and their leaders for this excellent achievement.

SILVER SHIELD Y.P.E.'S

ALAE	MIVIA-	
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Bay Minette Ccaldaie Coker Decatur Fayetteviile Gardendale Kimberiy Piedmont Robinwood

ARKANSAS-

Maivern Pine Bluff Sharpe Chapei

West Anniston

CALIFORNIA-

Fairfield Modesto Oakiey San Pabio Tulare

COLORADO-

Colorado Springs

DELAWARE-Wiimington

FLORIDA-Eastpoint Fort Pierce Plant City Sanford Thonotosassa

GEORGIA-

Aibany, East Screven

HAWAII— Halawa

Honoluiu ILLINOIS-

Benton Brookport Cahokia Chicago, Bridgeview East Aiton East St. Louis Logan West Frankfort

INDIANA-

Kokomo, Market

IOWA-

Lynnyiiie Muscatine

KENTUCKY-Bernard Catlettsburg East Bernstadt Fourmiie Pineville Somerset Vanceburg

LOUISTANA-Winnfield

MARYLAND-Odenton

MICHIGAN-

Battle Creek Flint, West Flint, Oak Park Monroe Fourth Street Traverse City Willow Run

MISSISSIPPI-

Grenada Indianoia Joseph Chapei Leaveli Woods Marks Piigrims Rest Yazoo City

NEW JERSEY-Miilviiie

NEW YORK-Waterioo

West Babylon, L. I.

NORTH CAROLINA-

> Brevard North Rocky Snowd Branch Staniey

OHIO-

Cieveiand (E. 55th) Dayton (East Fourth Street) Hamiiton (7th and Chestnut) Lorain Middietown, Clayton North Ridgeville Oregonia Xenia

OKLAHOMA-Lindsay West Tulsa

PENNSYLVANIA-New Oxford Newvilie

Spruce

Uniontown

SOUTH CAROLINA-

> Andrews Beaufort Biackviiie Columbia Gaffney Inman Issaquena Rock Hill, North Startex Vaucluse Ware Shoals York

TENNESSEE-Cieveiand, Big Springs Dayton Dyersburg East Haywood Englewood Habersham Humboidt. Knoxviiie

TEXAS—

Fort Worth, Riverside Fort Worth, White Settiement Minerai Weiis Pampa Paris

Sweetwater

VIRGINIA-

Abbs Vailey Bedford Biuefield Christiansburg Grundy Hopeweii Homeville Norfoik, 28th Street Richlands

WASHINGTON-

Keiso Tumwater

WESTERN CANADA-Swift Current

WEST VIRGINIA-

Atweil Eckman Endweii Marlinton Miii Creek Mossy Oak Hili Pennsboro Pine Grove Wheeling

SUNDAY SCHOOLS

chool and Youth Director



SILVER SHIELD SUNDAY SCHOOLS

ALABAMA— Adamsville

Alexander City Bay Minette Charles Street Crumblevs Chapel Decatur Favette Fort Payne Gardendale Highway Jacksonville Lanett Lott Road North Birmingham Oxford Piedmont Piedmont Highway Rabun Sumiton Tuscaloosa

ARIZONA-

Phoenix (44th Street)

West Anniston

ARKANSAS-

Blytheville Caraway Lepanto McCrory Mt. Olive Nettleton New Summit Pine Bluff Sharpe Chapel

CALIFORNIA-

Baldwin Park Corona Fairfield Irvington Oakley San Jose

COLORADO-

Colorado Springs Pueblo DELAWARE-

Milford Seaford Wilmington

FLORIDA-

Bristol
Fort Lauderdale,
Fairmont Ave.
Fort Myers
Gainesville
High Springs
Homestead
La Belle
Lakeland,
Lake Wire
Lake Worth
Miami, North
Okeechobee
Pinellas Park
Pompano Beach
Sanford
Starke
Tampa,
Sulphur Springs

GEORGIA—

Atlanta, Northside Atlanta, Riverside Baldwin Buford Demorest Rossville Screven

HAWAII-

Halawa

IDAHO— Wallace

ILLINOIS—

Carmi Cahokia East Alton East St. Louis Kincaid Olney

West Frankfort

INDIANA-

West Indianapolis

10WA—

Muscatine

KENTUCKY-

Bernard East Bernstadt Hazard Somerset Vanceburg

LOUISIANA—

Shepherds Fold Shreveport

MARYLAND-

Chase Federalsburg Hillside Odenton

MICHIGAN-

Battle Creek Flint, West Monroe, Fourth Street Pontiac River Rouge Traverse City Willow Run

MISSISSIPPI—

Biloxi Goodwill Grenada Leaf Marks Yazoo City MONTANA— Livingston

NEW YORK— West Babylon,

NORTH CAROLINA-

Draper

Fayetteville (East) Goldsboro North Rocky Mount Snowd Branch Wilmington

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Cincinnati (Hatmaker) Cleveland (East 55th) Columbus (Frebis) Hamilton (7th and Chestnut) Middletown (Clayton) North Ridgeville Oregonia Sandy Valley Stidney Wallard

OKLAHOMA-

Lindsay

OREGON-

Albany

PENNSYLVANIA-

Allenport Harrisburg Icksburg Spruce

SOUTH CAROLINA-

Anderson,
Homeland Park
Anderson,
Osborne Avenue
Andrews
Bennettsville
Cheraw
Clinton
Clover
Columbia
Darlington
Dillon
Gaffney
Greeleyville
Greenville,
Laurens Road
Greenville Wash-

Greenville, Washington Avenue
Greenville, Woodside Avenue
Greenwood,
Durst Avenue
Hardeeville
Issaquena
Johnsonville
Lake City
Pelzer
Pickens

Spartanburg, North Vaucluse Walhalla No. 1 Ware Shoals York

SOUTH DAKOTA-

Lemmon

TENNESSEE-

Dayton
Dyersburg
East Haywood
Englewood
Greenville
Habersham
Humboldt
Knoxville

Lawrenceburg Nashville

TEXAS-

Fort Worth, Riverside Pampa Paris Sweetwater Wichita Falls, Northside

VIRGINIA--

Abbs Valley Bastian Bedford Bluefield Christiansburg Hopewell

WASHINGTON-

Kelso Oak Harbor Pasco Tumwater

WESTERN CANADA— Midale

WEST VIRGINIA-

Atwell Christian Eckman Keyser Marlinton Moundsville Oak Hill Pennsboro Pine Grove Sophia Trace Wheeling White Sulphur Springs

WISCONSIN— Green Bay

NOTE: Beginning July 1, 1962, all Sunday Schools and Y.P.E.'s will be evaluated (graded) on an annual basis instead of every six months.

Check the progress and quality of your Sunday School and Y.P.E. by evaluating them July 1, 1962!

HE CRADLE ROLL Department is one of the most important departments of the Sunday School, yet it is the most neglected. It is just as definitely a department as the Beginner, Primary, Junior and Adult departments. Babies are enrolled at birth and are in the Cradle Roll Department until they are two years old, at which time they are promoted

the Sunday School when they are older because that is where they started.

The question has been asked why we have babies on our Cradle Roll whose parents are not Christians and do not attend church. The answer is we want to win them to the Lord Jesus Christ. Taking the Sunday School to the baby affords the opportunity for home visita-

Guide Manual)

IT IS A challenge but a real joy to visit homes for the Cradle Roll Department. At present, we have thirty-five on our Cradle Roll here in Milford. We have had over fifty. We usually visit them as soon after birth as we can, and take a small gift from the church. We make acquaintance

THE CHALLENGE OF THE

CRADLE ROLL DEPARTMENT



to the Nursery Department.

Until about four years ago, I was in the category of people who knew nothing at all about the Cradle Roll Department. My main interest in church work had been with the young people. Our pastor, Rev. W. E.. Tull, and my brother, J. Martin Baldree, Jr. (who was our Director of Christian Education) asked me if I would help in the Cradle Roll Department. I was quite reluctant at first, but after some thought and prayer I agreed. To this day, I have never been sorry. It is a most challenging work! I am equally interested in our young people, and I still work with them, but the Cradle Roll Department offers a new challenge.

The objectives of the Cradle Roll Department are: (1) to link the home with the Sunday School and church, (2) to let the parents and babies know the church is interested in them and their welfare, (3) to act as a point of contact to homes needing Christ, (4) to help parents provide religious training for the baby, and (5) to make it easier for children enrolled in the Cradle Roll Department to attend

tion, thus opening the door for evangelization. The story is told that a mother asked her doctor when she should begin to teach and train her two year old son. The doctor replied that she had already lost two years! Too many people have the idea that a child should not be taken to Sunday School and church until he is 2, 3, or 4 years old. What a sad mistake! They should be taken to church as soon as the parents can take them. Some child psychologists say that by the time a child is two, his personality is so well molded it can be changed only with great difficulty. Prov. 22:6 says: "Train up a child in the way he should go: and when he is old, he will not depart from it." What an opportunity for the Cradle Roll Department to help begin Christian training.

No Sunday School or church is too small or too large to have a successful Cradle Roll Department. One may be organized with only one worker. The important thing is to have a person who is thoroughly interested in the work. one who loves babies, one who makes friends easily, one who is sincere and not easily discouraged. and most of all, one who knows Christ as her personal Saviour and who knows the Bible enough to lead a soul to Christ. She should also be willing to visit in any home regardless of circumstances. This is important because the soul of the underprivileged is just as important as the privileged. God is no respector of persons and He tells us to take the gospel to "every creature." "The Cradle Roll is a home-centered ministry. Its workers are real missionaries." (Babies

with the parents if we don't know them, enroll the baby, invite them to church if they don't already attend, and always have prayer before we leave. I have visited many homes and several were not Christian homes, but no one has ever refused to let us pray. What an opportunity for witnessing for Christ! We also take the Lighted Pathway and Evangel to give to the parents, and they receive them gladly. I used to visit the hospital to enroll the babies, but our hospital changed their regulations about visitors and only the family may visit. However, mothers have told me that after we visited them in the hospital, enrolled the baby and left the materials with them, that other mothers were quite interested and wanted to know more about it. I was thrilled that the Church of God in Milford was up to date in having a Cradle Roll Department.

We are using three kinds of literature for our Cradle Roll. This is to better serve the families, who over the years, have 2 or 3 children on the Cradle Roll. The most popular material is "Baby's Guide" published by Scripture Press. The material for the second child of a family on the Cradle Roll is "Your Baby," also published by Scripture Press. The third material is "Loanof-a-Life" published by the Sunday School House in Glendale, California. This material may be secured through the Church of God Publishing House, Cleveland, Tennessee. A book that is most helpful in organizing a Cradle Roll Department is "The Cradle Roll Department of the Sunday School," by

(Continued on page 23)

THE VOICE TELLS

"Love is patient and kind . . . it is not arrogant or rude . . . it is not irritable or resentful" (1 Corinthians 13:4, 5 RSV).

RECENTLY I walked out of our classroom into the golden sunshine, feeling that surely peace must reign in every heart on such a beautiful Lord's Day. Then the tranquil Sunday atmosphere was shattered by Mrs. Hilton's shrill, impatient call, "Donna Sue, come here this instant! I'm tired of waiting for you!"

Mrs. Hilton's unpleasant voice continued, to no one in particular, "She gets on my nerves so bad I could scream."

Donna Sue, whose expression had radiated happiness when she paused for a minute to say goodby to a friend, looked uncomfortable and embarrassed at her mother's words. You could tell there was no joyousness in her heart as her mother grabbed her by the hand and yanked her into the church auditorium.

In Sunday School Donna Sue and other Beginners learn to say such verses as "God is love," "Love one another," "Be ye kind," and "Obey your parents." Teachers find that children like Donna Sue—shy and sensitive—respond to kindness and thoughtful attention. Donna Sue loves Sunday School. She loves the songs and stories that she shares with other children in the Beginner Department. She glows with happiness when she learns a new Bible verse.

But what will be the effect of the conflict her life already knows? In Sunday School she is taught that love and kindness are a part of living. In her home (and sometimes in public) she is sujected to her mother's temper and impatience.

And what of the mother? Mrs. Hilton attends Sunday School regularly. She has a good teacher who stresses living by Christian principles instead of merely giving lip service to Christianity. Mrs. Hilton also attends preaching services, but

By Vivian Hackney

somehow, messages on loving one another and being kind and considerate fail to penetrate into her thinking.

MRS. HILTON'S irritability may be due to a physical ailment. (However, some of the sweetest-tempered persons I've known have been in almost constant pain.) Her irritability could be due to tiredness, selfishness, or immaturity. But whatever the cause, it is having a harmful effect on her relationship with Donna Sue, and it should be corrected.

At times I become exasperated with Mrs. Hilton, but I realize exasperation is not so effective as prayer. I'll put Mrs Hilton on my prayer list! Better than that, I'll make an entire prayer list of persons who need to show more kindness, in their speech—and put my name at the top of the list!

Then I'll add Mrs. Overby, my next-door neighbor, who has a darling three-year-old son. Terry plays contentedly in his own yard, but his mother yells at him constantly. "Terry, don't pick up rocks. You'll get hurt!" Or "Stay on the walk so you won't get your shoes dirty. I just polished them!" Or "Get out of that dirt! I can't clean you up every few minutes!"

One day Terry went into the garage. His mother missed him and yelled, "Where are you, Terry?" Terry answered with all the patience in the world, "I'm right here, Mother."

At three years of age, Terry is patient with his mother. But if she continues to yell at him, will he be patient at six? Or at twelve? Why can't Mrs. Overby let love, instead of irritation, show in her voice? She loves her son, but instead of assuring him of her love and understanding, she showers him with impatience and nagging.

Mrs. Hilton and Mrs. Overby are not isolated cases. Too many of us forget that our voices tell that

(Continued on page 25)

THIS MATTER_ OF ADOPTION

IF YOURS IS one of the childless homes which counts on adopting a child, there are a good many phases of the situation to consider. Your purpose should be "for the good of the child," and not simply for your own benefit. If the best you can do is to tell the adoption agency or the caseworker that you think you should be granted care of a child because you're feeling depressed and you feel that such an act would help make you feel better, that's "putting the cart before the horse." The proper sequence is to have a deep and abiding love for children and a desire to help bring them up properly before you plan to adopt a child as your own. Your own satisfaction of "being a parent" is secondary.

As a matter of fact, welfare officials are pretty keen to spot the reason a prospective "parent" asks for a baby. So do think over the matter quite carefully before taking steps to apply for a child.

A friend of ours, a zealous Christian, had very little surplus money. but she saw a boy and girl who were in need of parents. When asked by the welfare worker her object in desiring to take the children, she said simply, "Because the children need a mother, and there seems no one else to do the job." She was granted custody of them and she trained them so thoroughly in the Christian way that they grew up to be a great comfort and blessing. Incidentally, they proved to be more helpful and kind to her than her own children. But that was just a bonus of the proposition. Her purpose was to do God's

It seems that many women who are "all nervous and worried" think right away of the desirability of adopting a child, when what they really need to do is go to a good doctor or psychiatrist. Rearing a child is not the prescribed remedy

(Continued on page 24)

Golden Wedding Anniversary Uribute

MR. & MRS. V. N. WILLIAMS

ou and 1, my little Lass,
Have traveled many paths together,
Rough with stones and soft with grass,
Heedless of the wind and weather.

You and I, my gentle Wife, Hand in hand have journeyed far; God sent you to bless my life: God made you my guiding star.

Summer suns and winter blasts You and I have undergone; Had our banquets and our fasts, Now our night is coming on.

Hand in hand, my little Lass, Thus far we have journeyed straight; May it be our lot to pass Hand in hand through heaven's gate.

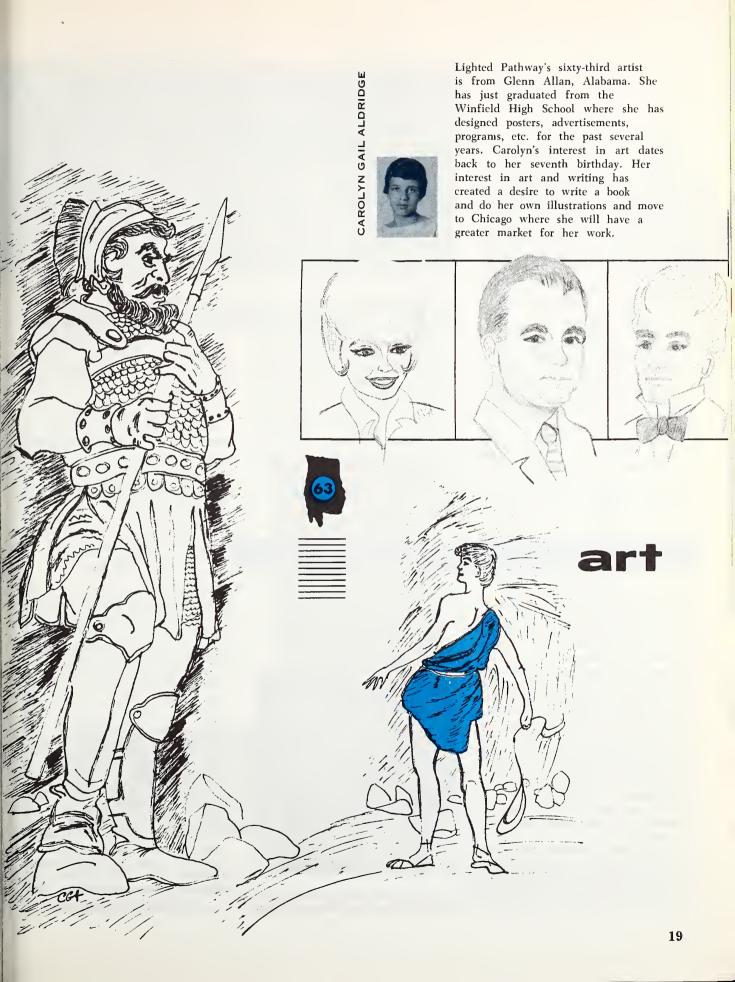
BY V. N. WILLIAMS

(DEDICATED TO HIS WIFE ON THE EVE OF THEIR FIFTIETH WEDDING ANNIVERSARY.)



THE SUM WHICH TWO
MARRIED PEOPLE OWE TO ONE
ANOTHER DEFIES CALCULATION.
IT IS AN INFINITE DEBT, WHICH
CAN ONLY BE DISCHARGED
THROUGH
ALL ETERNITY.

_JOHANN WOLFGANG VON GOETHE



By Pauline V. McConnell

IN PROVERBS 19:22, we read, "The desire of a man is his kindness." And in Isaiah 54:8, we find, "With everlasting kindness will I have mercy on thee." There are hundreds of references to kindness in one form or the other in the Bible. One which many of us recall, we learned during our primary days, reads—"It is the doing that is the joy; true kindness looks for no other reward."

This may very well have been the proverb a certain barber had in mind one day about two hundred years ago. He was busy in his shop, cutting a customer's hair when a soldier entered. Tapping the barber on the shoulder, the man in uniform asked for help. "It is imperative that I reach camp within 48 hours and I do not have the money for my coach fare. I shall be severely punished if I am not back," he said anxiously. Then added, "Would you be so kind, sir,

as to lend me the money for my fare? No, not lend *give* it to me. I do not know *when* or *if* I shall ever be able to repay you."

The barber looked at the soldier; he believed his story and gave him not only sufficient money for his fare, but going into his living quarters asked his wife to pack a box of lunch for the hungry soldier.

With tears in his eyes, the young man said, "how shall I ever repay you, sir?" Then, slipping his hand in his jacket pocket, he withdrew a small scrap of paper. It was creased and dirty and showed signs of wear. Apparently it had been carried about by its owner for a long time. Unfolding the paper, the barber saw that it was covered with pencilmarks and notes.

"This is all I have in the world, sir," he said. It is a recipe for making shoe blacking. But, it is the best blacking I have seen. I have sold many bottles of

it to the men in my regiment. In return for your great kindness, I earnestly hope that the recipe may prove of some use to you."

The soldier picked up the box of lunch and disappeared through the door, first, again expressing his gratitude.

The dirty scrap of paper presented to the barber that day brought him millions and made him a very wealthy man. And, besides that, the little scrap of paper in exchange for an act of kindness contained the basis of a formula still in use today and employed by shoe polish manufacturers the world over.

Words to Think About

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it," (Proverbs 3:27).

"As we have therefore opportunity, let us do good unto all men," (Galatians 6:10).

MOBRIDGE, SOUTH DAKOTA YOUTH RALLY

THE YOUTH FROM the Churches of God on the Mobridge, South Dakota, district held their quarterly youth rally at the Church of God in Aberdeen, South Dakota, January 26, 1962.

Four churches were represented at this rally; they were Mobridge, Mound City, Brookings and Aberdeen. These young people along with their pastors, traveled long distances to make this youth rally a success. The Mobridge and Mound City Churches drove one hundred miles in one direction, with the Brookings Church traveling 160 miles one way. Each church returned to their homes the same evening.

For many of these young people, it was the first youth rally they had been privileged to attend. For many of them it was a new experience to meet different

Church of God youth, and for those who had been to other rallies of this type, it became a time of renewed fellowship.

Days before the rally took place, each pastor was informed to choose



From left to right: Clyde Hettich, Annielia Vilhouer and Gaylond Roberts.

BY S. GORDON BROWN District Youth Director

from among the youth of his church the most outstanding Bible scholar. The Bible scholar was to read the first chapter of the book of Acts, and be prepared to compete with the other churches in a quiz. The method used to determine the winner was called, "The Champ Will Know." The Churches located in Mound City, Mobridge, and Brookings each had outstanding students to represent their church. Time would not permit more competition in order to come forth with one champion, so instead of one champ we had three and only the Lord knows who was the greatest among the three. The three were Clyde Hettich an eighth grade student from the Mobridge Church of God, Annielia Vilhauer, a senior from the Mound City Church of God, and Gayland Rob-

(Continued on next page)



MINNEAPOLIS JUNIOR CHOIR

We present the junior choir from the Church of God in Minneapolis, Minnesota. This fine group of boys and girls are directed by the Rev. Manuel F. Campbell, pastor, and Brother Delbert Boese; Miss Maxine Markwardt is the pianist. Brother Boese is also the director of the childrens' church each Sunday morning. This photograph was taken in the main auditorium of our church. The beautiful painting of the Last Supper was done by Mr. A. A. Baumgart.

All attendance records in the Decatur, Alabama, Y.P.E. were broken on Friday, February 2, 1962. We had a record attendance of 174. The three following Friday nights, we had 144, 155, and the last night. with a bad storm going on outside, we had 94 for a record total for the month of 567. We think this is outstanding. Our young people and older people worked hard this past month to help us set this outstanding record. We were in a State Wide Contest "I Challenge You," sponsored by our State Youth Director, the Reverend Clyne Buxton.—Horace D. Hall, President, Decatur. Alabama Y.P.E.





DECATUR, ALABAMA Y.P.E. BREAKS ATTENDANCE RECORD IN FEBRUARY

Y.P.E. CONTEST IN YPSILANTI, MICHIGAN

By Paul W. Norris, Pastor

During the month of March, a coupon contest was held in the Willow Run Church of God Y. P. E., Ypsilanti, Michigan. The contest was very successful and 33,000 c o upons were



brought in. Shown in the photograph is our Y.P.E. President, Lorene Klein, the King, Larry Bradner, and the Queen, Judy Bradner. Larry collected about 6,000 coupons and Judy collected over 9,000 coupons. In this drive, we also collected enough S. & H. Green stamps to fill four books.

MOBRIDGE YOUTH RALLY

erts, a freshman from the Brookings Church of God.

Our youth rally had for its guest speaker and singers, the Reverend and Mrs. Alan O. Hathaway, who are pastoring the Church of God in Gettysburg, South Dakota. Brother and Sister Hathaway blessed the congregation as they sang to the glory of God. Brother Hathaway's message was centered around the battle that young Christians must face, stirring the youth to move from their seats to an altar of prayer. Here they found new armour for battle and learned skilled methods of warfare at the feet of Jesus.

The Churches of God on the Mobridge District are anticipating another youth rally in the month of April. This rally will be held in the Brookings Church of God. Only a year and a half ago this church possessed one middle aged saint of God, but now is alive with youth who have recently found Christ.

Our desire is to help the youth on our district to grow in Christ, so that the world may see Christ in them.



BANQUET & BUFFET

AT THE GENERAL ASSEMBLY

Teen Banquet

(Includes all teenagers)
August 17 at 4:00 p.m.
Empire and Balinese Rooms,
Claridge Hotel, Memphis, Tennessee

Young Peoples Buffet

(Includes youth and Married couples, ages 20-35)

August 16, 10:00 p.m.

(after evening service)

Empire and Balinese Rooms,

Claridge Hotel, Memphis, Tennessee

Since a limited number can be accommodated, a place at the banquetbuffet may be had by reservation only! Mail YOUR reservation today (no later than August 1, please)

TO: National S.S. and Youth Department.

Please make reservations for ______ persons (single, ages 13-19) for General Assembly *Teen Banquet*. Enclosed is \$1.00 deposit for each person.

Signed
name
No. and Street
TO: National S.S. and Youth Department.
Please make reservations for persons (ages 20-35) for General Assembly <i>Youth Buffet</i> . Enclosed is \$1.00 deposit for each person.
Signedname
No. and Street
City and State**COST PER PERSON—\$1.50

THE SKY PILOTS

(Continued from page 5)

how to begin, "are you a member of the—the—."

"Sky Pilots," Mat laughed heartily "Yes, I joined your sister's club last night. I thought Martha would tell you and you'd guess my surprise."

"She did say something about a new member," Joan smarted with guilt.

"I take it that you don't belong," Mat asked.

"No," Joan answered. She wished with all her heart that she could have said, "Yes."

"You don't let the others bother you, do you?" Mat noticed her embarrassment and continued. "They don't understand. They are miserable because there is something missing from their lives. That's my job, I'll try to change that. Some of them will accept Christ as their Saviour and maybe there will be some that won't, but I will have given them the plan of salvation," Mat was very serious.

They were soon at Joan's door. Mat touched her arm and said, "Did you have a good time, really?"

"Yes," she answered softly and opened the door.

They said goodnight and Joan closed the door. She leaned against it momentarily, to quiet her turbulent heart. The house was dark. She went quietly to her room and dressed for bed, and sat down to wait.

In a few minutes she heard Martha come softly up to her room. Joan waited a few more minutes before she went to her door and knocked softly.

Martha opened the door and impulsively grabbed Joan in her arms. In a loud whisper she exclaimed, "Joanie, you were at the meeting. I saw you. I was so glad that Mat brought you. I'm so happy!"

Joan burst into tears. "Martha—I've been such a heel. Can you ever forgive me? I wouldn't try to understand. I want to understand, Martha, will you help me?".

Martha kissed her unhappy sister, and gave a happy little gurgle and reached for her Bible.

HAPPY FATHER'S DAY

(Continued from page 9)

ther would forgive him for shunning his spiritual responsibilities to his family. He groaned aloud from the depths of a torn heart as he muttered: "I almost sacrificed the most precious gifts I have."

He turned to the telephone, and after a brief murmured message, he turned away, relief and peace flooding him like a cleansing fire.

"Bobby!" he shouted, "I'm coming with you to the meeting tonight. I canceled my appointment."

Bobby's delighted face shone from the upstairs landing. "Oh boy! Do you hear that, Mom?" he whooped.

Alice's eyes met Boyd's, bright with unashamed tears.

Boyd leaped the stairs three at a time, his heart flaming, chuckling as he went at the thought of Mr. Harding's incredulity in hearing he would not be going on the road any more. Mr. Harding just couldn't feature a man's being willing to work for less money, but then, Boyd reflected, it took me a while to see it, too!

Wait until Alice and Bobby heard his biggest piece of news! "Happy Father's Day to me!" he shouted joyously at the two smiling faces above.

THE CHALLENGE OF THE CRADLE ROLL DEPARTMENT

(Continued from page 16)

Elizabeth W. Von Hagen. This can also be purchased at our Publishing House for seventy-five cents. The National Sunday School and Youth Department will be glad to furnish any information needed about the Cradle Roll Department.

After we have enrolled a baby in the Cradle Roll, we encourage the parents to have their babies dedicated. Our pastor helps us decide on a suitable Sunday for the dedication and we invite all the new babies to be dedicated together. We have had as many as ten at one time, and it is an inspiring event. We give a lovely certificate entitled "For This Child I Prayed" to the parents of each baby dedicated. We do not encourage dedication just as a ceremony. It is a challenge to the parents to bring up their children to be Christians, for the unsaved parents to be saved, and for all to come to church.

I have great enthusiasm about working in the Cradle Roll Department. I hope that more pastors and churches will become aware of the need of this department in their Sunday Schools and will make a special effort to begin one. Jesus showed great love and concern for little children: even so should we. In Mark 10:14 He says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" Mark 10:-16: "And he took them up in his arms, put his hands upon them, and blessed them." "How important that Christian workers should obey His command and show concern for the ones whom He loves so much." (Baby's Guide Manual), I would like to repeat a statement I mentioned before: "The Cradle Roll is a home-centered ministry. Its workers are real missionaries.'

THELMA COULDN'T BE FOUR PLACES AT ONCE

(Continued from page 6)

she prayed, "Lord, that is the way I would be with thee. As the bird moves with the breeze, so I would be moved by Thy hand. And though I will obey Thee and follow my husband, before Thee I am an individual. Wilt thou not give me my own guidance?"

A hush filled her heart. And as she read her Bible, one verse seemed to challenge her. It was as if the Lord Himself said to her, "Launch out into the deep" (Luke 5:4).

"Launch out into the deep," not on land but on the water.

"Launch out into the deep," not just to Oregon but farther, up the coast of British Columbia to Alaska.

"Launch out into the deep," not to return to tried paths but to a new and different work.

"Launch out into the deep!" She bowed her head and thanked the Lord for His Word to her. She had had her guidance for the summer!

*name of married couple changed by request



If you are interested in seeing your art work published in the Lighted Pathway, send samples of your work, rendered in black ink, to this magazine, Montgomery Avenue, Cleveland, Tennessee. Mark it "Attention Art Director.

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900 North 19th Street Birmingham 3, Ala.

MICHIGAN CONVENTION

(Continued from page 12)

ever, as is true in every convention, not all of the large number of attendants registered.

A convention air was obvious throughout the West Flint Church of God. Posters, signs, registration and housing tables, a display area, a convention packet, a workshop book, a beautifully decorated altar area, wonderful fellowship, etc.—all combined to let delegates know they were enjoying a truly great convention!

The "Forward in Faith Trio," as well as the "always well-received" Van Dyke, Michigan, Church of God choir, under the direction of Mrs. Cheslie N. Collins, were featured in the Friday night service. The singing of the trio and the choir was excellent.

READING FROM Romans 13:12, 14, and Esther 4:14, the Reverend Cecil B. Knight began his Friday night sermon: "Dedicated to a Decade." Director Knight told the audience that we need to really believe that the Bible is the textbook of the Sunday School, and that it is the book by which to live.

He further challenged delegates with the thought that Christ could come in this decade, and that the Church of God has come to its greatest moment in history. In this hour, we can come to grips with all the opportunities that are around us.

The second night of the convention also closed in a Holy Spirit approved manner. Earnestly the workers sought for more of God's power.

In the Saturday morning service, George Mabe, Wyandotte, Michigan; Gene Mince, West Flint Church of God; and Dave League, Detroit Tabernacle, discussed their tasks as a Sunday School Superintendent, Y.P.E. President and Sunday School teacher respectively. This was a very worthwhile feature.

Another highlight in the Saturday morning service was the outstanding message: "Souls at the Center of Visiting" by the Reverend

Floyd Timmerman, State Overseer of Michigan.

"A solemn responsibility rests on every soul-winner" were some of the opening words of the State Overseer's sermon. He reminded the church workers that they were saved, not to sit down, but to serve, and that every Christian should shudder at the thought of meeting the Master of the harvest emptyhanded. This sermon was beautifully delivered.

The Saturday afternoon service—the closing service of the convention—ended in a manner quite different from most conventions. Instead of the attendance decreasing, as might have been expected in the last day service of the convention, it increased. The Saturday afternoon attendance was the largest attendance of any of the day services.

Featured on Saturday afternoon, in a special program of music and promotion of FORWARD IN FAITH and Lee College, were Bennie S. Triplett, FORWARD IN FAITH Program Director; Roosevelt Miller, a member of the "Forward in Faith Trio" and representative of Lee College, and Donald S. Aultman, also a member of the "Forward in Faith Trio." Mrs. Winona Aultman and Myrna McSwain were at the organ and piano.

Thus, the convention came to its end; to an end as far as the services themselves were concerned, but not to an end as far as the work is concerned, which the delegates will be carrying on until Christ's return.

A successful convention such as this required careful planning. It demanded good leadership to function as smoothly and as efficiently as it did. Our State Sunday School and Youth Director, the Reverend John E. Lemons, deserves much commendation and recognition. Also lending splendid support and cooperation was our State Overseer, the Reverend Floyd Timmerman.

FOR SALE: GOSPEL TENTS. Special prices to ministers. For complete information write VALDOSTA TENT AND AWNING CO., Box 248, Valdosta, Georgia. Day Phane: CHerry 2-0730. Night Phone: CHerry 2-5118.

Serving with these men was a fine group of committees and their chairmen.

Members of the West Flint Church of God are to be commended for preparing their church for the convention and assisting in its setup.

When the convention was over, there was no doubt in the mind of anyone but what the State of Michigan wants another wonderful State Sunday School and Youth Convention such as this.

MATTER OF ADOPTION

(Continued from page 17)

for them! Rather, perhaps they need only quiet thinking and prayer, asking divine guidance for their particular problem. At such a time as this the Lord stands ready to help. In fact, at every crossroads of life we should endeavor to be Christ-centered, not self-centered.

To go back again to the matter of proposed adoptions, it surely would not be fair to a child to have substitute "parents" take him for any reason except for the child's interest!

CASE OF LOST FAITH

(Continued from page 13)

"But you have faith that they will grow?"

"Of course, Mom. I know they'll . . . Mom?"

"Yes?"

There was a long pause. Alex was thinking very deeply. Then he eased over to my side and chucked me under the chin in that big, overgrown cub way of his. He didn't say a word, but the squeeze he gave my arm was an excellent thought transmitter. My son had found his faith! And as the tractor pulling the important corn planter jogged down the lane, my cheeks were wet with happy tears.

Today at sixteen he is a well-behaved, serious-minded youth, a joy to live with. He is one of the leaders of the youth group at church and has just been nominated as president of his class in school. His outer life shows he has found the life inside.

STATISTICS

(Continued from page 27)

Roanoke Rapids, North Carolina Pasco, Washington Cleveland (East 55th Street), Ohio Eastpoint, Florida Biackshear, Georgia Fort Ogiethorpe, Georgia Van Dyke, Michigan East Lumberton, North Carolina Cinclnnati (Hatmaker), Ohio Pulaski, Virginia Baidwin Park, California Pocomoke, Maryland Hamilton (Tabernate), Ohio 75-99		
Passo Washington	1	103
rasco, washington	1	103
Cleveland (East 55th Street), Onlo	1	102
Biackshear, Georgia	1	01
Fort Ogiethorpe, Georgia	1	101
Van Dyke, Michigan	1	101
Cinclenati (Hetmoker) Ohio	1	103
Pujaski Virginia	1	101
Baidwin Park, Callfornia	1	00
Pocomoke, Maryland	1	100
Hamilton (Tabernacle), Ohio	1	00
Vidalia Georgia		90
Waycross (Brunel Street), Georgia		99
Straight Creek, Alabama		98
Chlego (Roseland) Illinois		98
Biadenboro, North Carolina		98
Baldwln, Georgla		97
Brunswick, Georgia		97
St Louis (Gravols Avenue) Misse	ouri	91
West Indianapolis, Indiana		96
Freeburn, Kentucky		96
Louisville (Highland Park), Ken-		04
Vicco Kentucky		96
Joseph Chapei, Misslsslppi		96
Sparta, Tennessee		96
North Ridgeville, Ohio		95
St Petershirg (North) Florida		92
Fort Worth (Riverside), Texas		94
Fairfleld, California		93
Rome (West), Georgla		93
Matheny West Virginia		93
Manija. Arkansas		92
Poplar, Callfornia		92
Biackvllie, Georgia		92
Newport, Kentucky		92
Winchester Kentucky		92
Hickory, North Carolina		92
Wilson, North Carolina		92
Columbus (Frebls), Ohio		92
Cleveland (North) Tennessee		92
Kingsport (Chestnut Street), Ten-		-
nessee		92
Bristoi Virginia		92
Winder, Georgia		91
Saiisbury, Maryland		91
Plaggoid Georgia		91
Greenville. Misslssinni		ar
Charlotte (Parkwood), North Caro	iina	90
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Coker, Aiabama			8	
Masseyllne, Alabama			8	
Springhlll, Aiabama			8	
Greenfleld, Indiana			8	
River Rouge, Michlgan			8	
West Gastonia, North Caro	llna		8	
Rutiand, Ohlo			8	4
Caraway, Arkansas		*	8 8	3
Veivet Ridge, Arkansas		+	8	3
Veivet Ridge, Arkansas Nocatee, Fiorida			8 8	3
Pinelias Park, Florida			8	3
Pine Tops, North Carolina			8	3
Selma, North Carolina			8	
Middietown (Rufus), Ohlo			- 8	3
Wiliard, Ohlo			8	3
North East, Pennsylvania			8	3
Graham, Texas			8	3
Charleston, West Virginla			8	
Princeton, West Virginia			8	3
Beile Glade, Florida			8	2
Clearwater, Florida			8	2
Duiuth, Georgla		-20-	8	
Columbus (Downtown), Ohio			8	5
Homer, Georgia			8	ົ້
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West Liberty, Kentucky	ULS			
Jesup, Georgia			_	
Oak Park, Georgia			_	7
Nicholls, Georgia			8 8	
Baton Rouge, Louisiana			8	
Morgantown, Mississlppl			8	
Hope Milis, North Carolina			8	
Dayton (Hoover), Ohlo			8	
Mlilville, West Vlrglnia			8	
Melbourne, Florida			8	
Orlando (East), Fiorida			8	
Piney Grove, Georgia			8	0
Hagerstown, Maryland			8	0
Bellevue, Ohio			8 8	
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THE VOICE TELLS

(Continued from page 17)

thoughtlessness, immaturity, and selfishness rule our hearts and minds.

Lessons on love and kindness should extend farther than the Sunday School classroom. They should penetrate into our hearts and overflow in our speech, "for out of the abundance of the heart, the mouth speaketh" (Matthew 12:34).

Skyllne, Alabama
Valdosta, Georgia 77
West Frankfort, Iiilnols
Marletta Ohio 77
Marletta, Ohio
Huntsviile (Virginia Bivd.), Aiabama 76
Piedmont, Aiabama 76
Piedmont, Aiabama
Lynch Kentucky 76
Bedlco, Louisiana 76 Easton, Maryland 76 Walhalla (No. 2), South Carolina 76 Vaitey Forg, Tennessee 76
Easton, Maryland 76
Walhalla (No. 2), South Carolina 76
Vailey Forge, Tennessee 76
MacClenny, Florida 75
Mount Dora, Florida
Buford, Georgia
Cantweil. Missouri
Cantwell, Missouri75Langley, South Carolina75East Soddy, Tennessee75
East Soddy. Tennessee 75
Charlottesville, Virginia
Logan, West Virginla 75
Spiritual Results Among Our Youth
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Sunday School and Youth Work Statistics

		Cinclnnati (Eastern), Ohio 1 La Follette, Tennessee 1
By CECIL B. KNIGHT, National St	unday School and Youth Director	Demorest, Georgia 1'
by CECIE D. KINIGITT, INCHISION D.	and of the routh birector	West Danville, Virginia 1' Kelso, Washington 1'
		San Pablo, Callfornia 1
SUNDAY SCHOOL	Van Dyke, Michigan 238 East Laurinburg, North Carolina 236	Middletown (Oxford), Ohio 1' Bristol. Tennessee 1'
JUNDAT JUTOUL	East Laurinburg, North Carolina/236	Tifton, Georgia 1'Sldney, Ohio 1'
	Nashville (Meridian Street), Ten- nessee 234	Sldney, Ohio 1'
Average Weekly Attendance	nessee 234 Rifle Range, Florida 232 West Indian Police Indian 232	Somerset, Pennsylvania 1 Straight Creek, Alabama 1
March 1962	West Indianapolis, Indiana 231 Plant Clty, Florida 230	Richmond, Indiana li Asheville, North Carolina l Charleston (King Street), South
EOO and Over	Salisbury, Maryland 230	Charleston (King Street), South
500 and Over Middletown (Clayton), Ohlo 737	Brooklyn, Maryland	Carolina 10
Greenville (Tremont Avenue), South	South Rocky Mount, North Carolina 228	Memphis (Park Avenue), Tennessee 19 South Boston, Virginia 19
Carolina 736	Lancaster, Ohio	Huntington, West Virginia 10
400-499	Crichton (Mobile), Alabama 224	Fort Lauderdale, Florida 1 Haines City, Florida 10
Cleveland (North), Tennessee	Ranlo, North Carolina 223 Mercersburg, Pennsylvanla 223	Benton, Illinois 1
Griffin, Georgia 474	Jacksonville (Lanes Ave.), Florida 221	Dallas, North Carolina 1 West Durham, North Carolina 1
Grlffin, Georgia 474 Atlanta (Hemphill), Georgia 468 Hamilton (7th and Chestnut), Ohio 457	Lawton, Oklahoma 218 Jacksonville (Garden City), Florida 217	Fayetteville, North Carolina 19
Kannapolis (Elm Street), North Caro-	Wilson North Carolina 217	Tarpon Springs, Florida 1 Chicago (Bridgeview), Illinois 1
lina 450	Lake Wales, Florida 216 Sanford, North Carolina 216	Lake City, Florida 1
Dayton (East Fourth), Ohlo 450 Jacksonville (Sprlngfleld), Florida 448	Bartow, Florida 215	Brunswick, Georgia 10 Clinton, South Carolina 10
	Samoset, Kentucky 215 Chattanooga (4th Avenue), Tennessee 215	Hope Mills, North Carolina 1 Melbourne, Florida 1
300-399 Wllmington (4th Street), North	Marion, Scuth Carolina 214	Lindale. Georgia
Carolina 393	Knoxville (Central), Tennessee 212 Arcadla, Florida	Lindale, Georgia
Carolina 393 Detroit Tabernacle, Michigan 389 Orlando (Orange Avenue), Florida 388	Williamsburg, Pennsylvania 210	Claysburg, Pennsylvania 1 Seneca, South Carolina 1
Falrborn, Ohlo 385	Langley, South Carolina 209 Jackson (Bailey Avenue), Mississippi 208	St. Petersburg (North), Florida 1
West Flint, Michigan 375 Wilmington, North Carolina 375	Cramerton, North Carolina 208	Winter Garden, FlorIda 1 Mocresville, North Carolina 1
Lakeland (Lake Wire), Florida 351	Augusta (Crawford Avenue), Georgia 207	Chicago (Roseland), Illinois 1
Chattanooga (North), Tennessee	Louisville (Faith Temple), Kentucky 207 Santa Ana, Callfornia 206	Covington, Louisiana 1 Springfield, North Carolina 1
Lenoir City, Tennessee 333	Easton, Maryland 205 Cleveland (Fulton), Ohio 205	McMinnville, Tennessee 1
Cleveland (South), Tennessee 331 Buford, Georgia 326	Lenolr, North Carolina 204	Cocoa, Florida 1 Calhoun, Georgia 1
Austin, Indiana 326	Saddle Tree, North Carollna 204 Princeton, West Virglnia 204	Lexington (7th Street), Kentucky 1
Blltmore, North Carolina 325 Rock Hill, South Carolina 320	East Belmont, North Carolina 202	Roanoke, Virginia 1 Nocatee, Florida 1
Dayton (Oakridge Drlve), Ohio 319	Washington, D. C. 201 Greenwood, South Carolina 200	Lawrenceville, Georgia 1
South Gastonia, North Carolina	dreenwood, botton Caronna 200	Dearborn, Michigan 1 Hester Town, North Carolina 1 1
Newport News, Virginia 317	125-199	Chester, South Carolina 1
Tampa (Sulphur Springs), Florida 315 Alabama City, Alabama	Hamilton (Tabernacle), Ohio	Gaffney, South Carolina 1 Johnson City, Tennessee 1
Alabama City, Alabama	Lake Worth, Florlda	Eldorado, Illinois 1
200-299	Lake City, South Carolina 197	Stimson City, Tennessee 1 Soddy, Tennessee 1 Soddy, Tennessee 1 Norfolk, Virginia 1 Sylacauga, Alabama 1 Albanya (Oth Avenue) Georgie 1
West Gastonia, North Carollna	Chattanooga (East Ridge), Tennessee 197 Albertville, Alabama 196	Sylacauga, Alabama 1 Albany (8th Avenue), Georgia 1
Avondale Estates, Georgia	Orlando (East), Florida 196	Marietta, Onio 1
Milford, Delaware 294 Tampa (Buffalo Avenue), Florida 292	Willard, Ohlo	Springfield, Ohio 1 McColl, South Carolina 1
Tampa (Buffalo Avenue), Florida 292 Monroe (4th Street) Michigan 202	Franklin, Ohio 195	Woodruff, South Carolina 1
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Carolina 286 Savannah (Derenne Street), Georgia 279 Nassau (Faith Tample) Roberts 275	Carolina 192 Columbus (Frebis), Ohio 191	Ferndale, Michigan 1
	Birmingham (Pike Avenue), Alabama 190	Roseland, Ohio 1 South Henderson, North Carolina 1
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lina 263 Radford, Virginia 263	Lavonla, Georgia 185 Rockingham, North Carolina 185	Oakley, California 1
Sumiton, Alabama	Belton, South Carolina 185	Lexington, North Carolina 1 Walhalla (No. 2), South Carolina 1
Winchester, Kentucky 260	Valdosta, Georgia 184 St. Louis (Grand Avenue), Missouri 183	Greenville, Mississippi 1
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Clucinnati (Hatmaker), Ohio 252	Douglas, Georgia 181 Newport, Kentucky 181	Toledo (Segur), Ohlo 1 Knoxvllle (8th Avenue), Tennessee 1
Fort Myers, Florlda	Charleston, West Virginia	Dalton, Georgia 1 Mt. Vernon, Illinols 1
nessee	York, South Carolina	Pasco Washington 1
Lakeland (West), Florida	Anniston, Alabama 179 North Birmingham, Alabama 179	Orangeburg, South Carolina 1 Ware Shoals, South Carolina 1
Atlanta (Riverside), Georgia 241 Fort Mill, South Carolina 241	Macon (Napler Avenue), Georgia 179	Athens, Tennessee I
Baldwin Park, California 238	Alma, Georgia Charlotte (Parkwood), North Carolina 179	Parrott, Virginia 1 Thomaston, Georgla 1
Rome (North), Georgia 238	Columbus (Belvidere), Ohlo 178	Collinsville, Illinois

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elma, North Carolina	Brenton, West Virginia 128	Y. P. E.
aldese, North Carolina 146	Millville, West Virginia	
orterville, California 145 argo, Florida 145	Birmingham (Woodlawn), Alabama 127 Mobile (Oakdale), Alabama 127	A Tay - July Attendance
hicago (Narragansett), Illinois 145	Royal Oak, Michigan 127	Average Weekly Attendance
arner Robins, Georgia 144	Mentor, Ohio 127 Aiken, South Carolina 127	March 1962
liddletown (Rufus), Ohio 144	Aiken, South Carolina 127	
reenville (Laurens Road), South Carolina 144	Georgetown, South Carolina	200 and Over
ome (East). Georgia	Geneva, Alabama	Middletown (Clayton), Ohio
ome (East), Georgia 143 verett, Pennsylvania 143 rwin, Tennessee 143	Crumblevs Chapel, Alabama 126	Cincinnati (Central Parkway), Ohio
rwin, Tennessee 143	Salinas, California 126 Vidalia, Georgia 126	Dayton (East Fourth), Ohio Goldsboro, North Carolina
ac Arthur, West Virginia 143	Vidalia, Georgia 126	Sevierville, Tennessee
Iarietta, Georgia 142 amilton (Kenworth), Ohio 142	Mt. Olivet, Georgia 126 Detroit (Thaddeus Street), Michigan 126	West Flint, Michigan
iverside (Fort Worth), Texas 142	Maiden, North Carolina 126	Sevierville (Home for Children), Ten-
luefield, Virginia 142	Alcoa, Tennessee126	nessee
acClenny, Florida 141	Indian Springs, Alabama 125	Erwin, North Carolina
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itzgerald, Georgia 141 iloxi, Mississippi 141	Manatee, Florida 125 Muncie, Indiana 125	Jacksonville (Springfield), Florida
ingsport (Chestnut Street), Ten-	Crisfield, Maryland 125	Greenville (Tremont Avenue), South
nessee 141	Shelby, North Carolina 125	Carolina
nessee	Sevierville, Tennessee 125	South Lebanon, Ohio
reensboro (State Street), North		Canton (9th and Gibbs), Ohio Crestview, Florida
Carolina 140 lenwood, North Carolina 140	NATION'S TOP TEN IN HOME	Norwood North Carolina
keechobee Florida 139	DEPARTMENT ATTENDANCE	Jacksonville (Garden City), Florida
kerchobee, Florida 139 agerstown, Maryland 139		Arcadia, Fiorida
arboro North Carolina 139	Total Monthly Attendance for March	Hamilton (7th and Chestnut), Ohio
reenwood (South), South	Greenville (Tremont Avenue), South	Lake Wales, Florida Perry, Florida
Carolina 139 aurens, South Carolina 139 emphis (Barton Heights), Ten-	Carolina 7,358 Nashville (Meridian Street), Ten-	Wilmington, North Carolina
emphis (Barton Heights). Ten-	nessee 1,720	Daisy, Tennessee
nessee 139	East Gadsden, Alabama 954	Plant City, Florida
ount Olive, Tennessee 139	Kannapolis (Elm Street), North	Mercersburg, Pennsylvania
rundy, Virginia 139	Carolina 883	100-149
elle Glade, Florida 138 olumbus (29th Street), Georgia 138	Columbus (Frebis), Ohio 850	
reenville. North Carolina 138	East Lumberton, North Carolina 672 Chase Maryland 600	Dayton (Oakridge Drive), Ohio Chattanooga (Fourth Avenue), Ten-
Indlay, Ohio 138 Zalhalla (No. 1) South Carolina 138	Gaffney, South Carolina 600	nessee
alhalla (No. 1) South Carolina 138	Atlanta (Hemphill Avenue), Georgia 525	South Mt. Zion, Georgia
iami (West), Florida 137	Bernard, Kentucky 500	Orlando (Orange Avenue), Florida
ensacola, Florida 137 orth Ridgeville, Ohio 137		Princeton, North Carolina Princeton, North Carolina
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ummerville, Georgia 136	DEPARTMENTS	Wyandotte, Michigan
ort Oglethorpe, Georgia 136		North Shady Grove, Mississippi
ashington, North Carolina 136	South Carolina 41	Kannapolis (Elm Street), North
yersburg, Tennessee 136 ast Gadsden, Alabama 135	Alabama29	Carolina
rafford, Alabama 135	North Carolina 29 West Virginia 29	Mt. Olivet, Georgia
on Ridge, Alabama	Ohio 28	Hixson, Tennessee
resno (Temple), California	Arkansas 20	Ontario California
iddletown (Noetown), Kentucky 135	Georgia 19	Vanceburg, Kentucky
aton Rouge, Louisiana 135 oonsboro, Maryland 135	Tennessee	Milford, Delaware
allas (Oak Cliff), Texas 135	Oklahoma 15	Spartanburg (South Church), South
ortsmouth, Virginia 135		Carolina
radshaw, West Virginia 135	DEDODE OF SPHIL CHAIR AND GOLD OF C	Anderson (McDuffie Street), South
lkins, West Virginia 135	REPORT OF NEW SUNDAY SCHOOLS	Carolina Paris, Texas
arrollton, Georgia 134 ranite City, Illinois 134	Branch Sunday Schools organized	Lake City, Florida
ouisville (Portland), Kentucky 134	since June 30, 1961 49	Newport News, Virginia
illow Run, Michigan 134	New Sunday Schools organized since June 30, 1961 95 Total Sunday Schools organized	Fort Meade, Florida
'ilmington, (Castle Street), North	Total Sunday Schools organized	Lenoir City, Tennessee
Carolina 134 ladenboro, North Carolina 134	since June 30, 1961 144	Columbus (29th Street), Georgia Austin, Indiana
ichmondale, Ohio 134		Clarksburg, Maryland
oringhill, Alabama 133	TEN HIGHEST OWN CORE TO A	Detroit Tabernacle, Michigan
amoset, Florida 133	TEN HIGHEST CHURCHES IN NO. OF	Chattanooga (North), Tennessee
Vallins, Kentucky 133 orth East, Pennsylvania 133	PERSONAL VISITS BY SUNDAY SCHOOL	Rifle Range, Florida
orth East, Pennsylvania 133	WORKERS	Tifton Georgia
olway, Tennessee	"Souls cost soles." Enlist your Sunday	Fairborn, Ohio
arked Tree, Arkansas 132	"Souls cost soles." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it is the best way to reach people for Christ and the Sunday School. NOTE: Every Sunday School should report their visits to their State Director. Tolkeden Alabeage	Savannah (Derenne Avenue), Georgia Titton, Georgia Fairborn, Ohio Pikeville, Tennessee Whitwell, Tennessee San Pablo, California Garrison, West Virginia Crumbleys Chapel, Alabama Trafford Alabama
arked Tree, Arkansas 132 iviera Beach, Florida 132	visitation. It is the Biblical method and	Whitwell, Tennessee
ome (West), Georgia 132	Christ and the Sunday School	San Pablo, Calliornia
ome (West), Georgia 132 est Liberty, Kentucky 132 ouston (No. 2), Texas 132 est Baltimore, Maryland 131	NOTE: Every Sunday School should *a-	Crimbleys Chanel Alahama
est Baltimore, Maryland 131	port their visits to their State Director.	Trafford, Alabama
nina Grove, North Carolina	Talladega, Alabama 1,065 Bladenboro, North Carolina 777	Nassau (Faith Temple), Bahamas
iddlesex, North Carolina 131	Bladenboro, North Carolina 777	Shepherdsville, Kentucky
Iddlesex, North Carolina 131 inety Six, South Carolina 131 iddle Valley, Tennessee 131 ogan, West Virginia 131 airfield, California 130 bany (East), Georgia 130 est Frankfort, Illinois 130 adesboro, North Carolina 130 itemsebury Ohio 130 itemsebury Ohio 130	Lynch, Kentucky 622 Atlanta (Hemphill), Georgia 600	Trafford, Alabama Nassau (Faith Temple), Bahamas Shepherdsville, Kentucky Columbia, South Carolina Patetown, North Carolina Louisville (Faith Temple), Kentucky
name vamey, Tennessee 131	New Haven, Conneticut 572	Louisville (Faith Temple) Kentucky
airfield. California130	Tampa (Sulphur Springs), Florida 476	wit. Califiel, North Calonina
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est Frankfort, Illinois 130	Fort Mill, South Carolina 400	Rossville, Georgia
adesporo, North Carolina 130	Hillside, Maryland 388 Lexington (7th Street), Kentucky 387	Williamsburg, Pennsylvania Santa Ana California
	Jeanington (1011 Street), Kentucky 387	Rome (North). Georgia
ap Hill, South Carolina 130 Thite Sulphur Springs, West Virginia 130 Tross Mill, North Carolina 129	CORPROMI	Santa Ana, California Rome (North), Georgia Savannah Branch, Louisiana Lenoir, North Carolina
ross Mill, North Carolina 129	CORRECTION!	Lenoir, North Carolina
agoner, Oklahoma 129	The Michigan State Office advised us	Lawton, Oklahoma
ewport, Tennessee 129	The Michigan State Office advised us that the West Flint Church should have been listed as having an average weekly attendance of 282 in Sunday School for the month of January instead of 257.	Phoenix (Fast) Arizone
radford, Alabama 128 resno (H/M), California 128	attendance of 282 in Sunday School for the	Phoenix (East), Arizona Laurens, South Carolina Hartselle, Alabama
orth Lansing Michigan 128	month of January instead of 257.	Hartselle, Alabama
t. Louis (Northside), Missouri 128		Washington, D. C.
orth Rocky Mount, North Carolina 128	CORRECTION	Everett, Pennsylvania
orth Belmont North Carolina 128	CORRECTION!	Fort Pierce Florida
ordin Bellitolia, Nordin Carollila 120		TOTO FICTOR, FIOTICA
ast Burlington, North Carolina	the Pedford Church should have been	Lakeland (West), Florida
ast Burlington, North Carolina 128 andy Valley, Ohio 128 emingway South Carolina 128	the Radford Church should have been listed as having an average weekly at-	Washington, D. C. Everett, Pennsylvania Grundy, Virginia Fort Pierce, Florida Lakeland (West), Florida Benton, Illinois
Tesno (H/M), California 128	The Virginia State Office advised us that the Radford Church should have been listed as having an average weekly at- tendance of 337 in Sunday School for the month of January.	Lakeland (West), Florida

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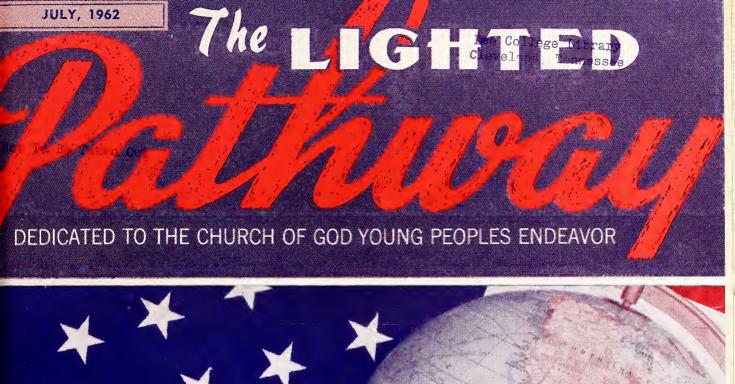
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Youth Wants to Know

By AVIS SWIGER

Dear "Youth Wants to Know" Editor.

How reliable is my conscience? I do not feel condemned when I go to the show, wear shorts, or use make-up. I am a member of the Church of God. The pastor and old folks here (there are not many young people) tell me that these things are wrong. Who am I to believe, my conscience or these who are too old to understand how I feel? Please help me. A.B.

Dear A.B.,

Webster says that conscience is the power or faculty which distinguishes between right and wrong. Another definition might be: Your conscience is the judge in the "inner courtroom" of your soul. It renders verdicts on the basis of the standards you set.

God says in the Bible, that your conscience may be good (Hebrews 13:18; 1 Peter 3:15, 16), weak (1 Corinthians 8:8-13), pure (1 Timothy 3:9), or it may be seared with a hot iron (1 Timothy 4:2). Read these passages carefully, and then you must come to the conclusion that you can train your conscience to agree with anything you want to do. Once you have made up your mind that a thing is all right your conscience will agree with you, for that is the standard you have set.

Some have promoted the idea that your conscience could never be wrong because it is the voice of God in you. *This is not true*. It is invisible and immaterial; it cannot be X-rayed; a surgeon cannot operate upon it; but you can educate it and train it even as you can train your hand to write or your feet to walk. You train it through your reading of the Word, studying the doctrines of the church, and by the admonitions of parents and others.

In 1 Corinthians 10:23-33, Paul gives us a pattern for deciding what is right. They had questioned him about eating meat that had been purchased in the market place that had been offered to an idol god. Some Christians thought it was wrong to eat that meat and some thought it was not wrong. They asked him to settle the issue for them. Now the subject is changed but the argument is the same. He answered them by saying that they should do all to the glory of God. If it glorifies God, it is good. Do you especially glorify God in these things that you asked about? Paul also says (verses 32, 33) that we are not to offend others. We cannot live to ourselves alone but everything we do or say affects others, so we need to be sure that the results are good.

Let your conscience be your guide is a denial of the great Protestant principle, "the Bible is our only rule of faith and practice." (From Basic Questions About Christian Behavior)

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Paul Cann

Gunnar Hoalund

Harald M. Lambert

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OUR NATION'S HOPE

By Paul Conn

E ARE A crisis generation.

Have you ever stopped to realize what tremendous potential lies in today's teenagers—and what endless opportunities we shall receive to develop and use it?

The possibilities are staggering. Never in the history of mankind has there been such a need for our talents. The entire world lies waiting for the sound of our voices, the products of our minds, the touch of our hands to lead them from their misery and endless confusion into the world of enlightenment and happiness which we must create.

The world is ours; we are its future; we are its hope.

In the same breath, it is our responsibility. What we do does not merely affect the course of history. It determines the ultimate end of mankind. It writes the final page of history—or opens a new era of civilization more nearly perfect than our fathers can dream possible.

Where are these world-changers? These history-makers? These men who hold the future of a world built by 6,000 years of effort and care and inspiration? Where is this generation of decision-makers whose success or failure will make or break the world? Where are these men whose hope is the world's hope?

They are in American high schools!

One of them is you. If the United States is to be a nation of patriotic, alert citizens, then you must be a patriotic alert citizen. If our nation is to lead the world toward freedom and peace, then you must be thoroughly dedicated to the principles of freedom and peace—and thoroughly prepared for the role of leadership.

Our responsibility to the world cannot be shrugged off lightly. We cannot say "This is my life—if I want to be nothing let me be nothing in peace." The fact is that this is not our life. We are not in our present position of national wealth and happiness because of anything that we have done, but because of the millions of men and women from Bunker Hill to Berlin whose dedication has kept us alive and free. We are where we are because someone put us here.

Once in our place of prosperity and promise, we cannot deny to others the chance that has been given to us. We have been the most blessed of American generations—we must in turn be the most progressive one.

If we are to develop our potential and lead the world through the crisis age which it faces, we must be both prepared and willing. Those are the two essential qualifications.

PREPARATION WILL be gained through daily study of those lessons and subjects which at this stage of the game, we seem to detest so thoroughly. School is our life. If we fail in our studies, we are failing in life—and we cannot drift unconcernedly through school and expect the trend of failure which we are molding to reverse itself.

Our present attitude toward studies will very likely be our attitude toward more important things when adulthood is reached. While in school we prepare for leadership, not only in pursuit of knowledge, but also in learning how to live useful lives. If our years in high school are spent well, we develop the capacity for success which will insure usefulness in later life.

The other ingredient is willingness. It cannot come through study or effort. It must come in the rich, silent moments of our lives in which we determine if we will pay the price of denying ourselves to give to others. Willingness to serve comes when we realize that there are things far more important than our own ease and comfort.

The decision rests with us. We can lose through apathy and lack of preparation the greatest opportunity ever given to a generation of people. Or we can seize that opportunity and, through hard work and dedication, build a nation that will point the way to freedom and liberty for centuries to come.

Our thoughts should ever be in harmony with those of Daniel Webster, who once wrote: "Let our object be our country, our whole country, and nothing but our country, And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever."

—From THE TRUMPETER—May, 1962 Bradley High School

Paul is the son of the Reverend and Mrs. Charles W. Conn. He is editor-in-chief of The Trumpeter, Bradley High School paper, which is a member of the International Quill and Scroll Society, Paul is president-elect of the National Honor Society, treasurer of the Lambda Sigma, and treasurer-elect of the Student Council. He is also a member of the Spanish Club, Bachelors Club, Future Teachers of America, and the National Thespian Society. He is a consecrated Christian and a member of the North Cleveland Church of God.

Tough Guys at Camp



LBIN KINTNER, director of our camp, was not one for words. As quiet and austere as the big elm that stood over by the dining hall, he had a habit of talking only when he was sure of

About the only time the campers heard any words from him—except heard any words from him—except when he made announcements at meal time and the evening service—was when the fellows arrived at camp. There were only forty or fifty campers, and he would invite us one by one into his cabin for a one-minute welcome speech. Then, he would pull a stubby pencil from his pocket slowly and deliberately, writing our names in a liberately, writing our names in a loose-leaf book, also the name of our pastor.

our pastor.
That was the way he first met the "Tough Terrors"—Anders, Tony and Karl. They had arrived with a group of twelve from the big church in town. Many of them had histories of trouble-making, but the worst of the group were these three fellows. They had chests and shoulders like bulldozers, fists like sledge hammers, dark pimply faces and manners to match.

I guess vou'd have to call them

I guess you'd have to call them "troublesome delinquents." Several times they had been in and out

of jail.
When they, along with the other new fellows, were called into the director's cabin, they listened to his welcome speech with exaggerated expressions of boredom.

wetchie speech with exaggerated expressions of boredom.

When the director opened his book to inscribe the name of the "Terrors'" pastor he looked up inquiringly. Tony, the leader of the "Tough Terrors," took the initiative. Drawing out his arms, he called Mike and Karl into a tight circle. "The three of us, sir, ain't got no time for church or things like that." He paused, then grinned. "All we got for a pastor is—the chief of police. Right, fellas?"

The director studied his book. Patiently he asked, "Would you give me the complete name and address of the chief of police?"

The "Tough Terrors" glanced warily at one another. Then Tony barked, "Yeah, it's Adam Johnson, City Hall."

"Okay," said the director. "I will list his name as your pastor."

As soon as the "Tough Terrors"

As soon as the "Tough Terrors" got back to their cabin they began bragging how they had made a fool of the director. "He'll know better from now on, than to pry into our business," they yelled. Then they banded together over in the corporand began singing a song that ner and began singing a song that contained shady references to the director. The other fellows in the cabin looked on, puzzled and almost

Actually, the director had good reason for getting the names of the pastors of his campers. He was the kind of director who believed it was his duty to keep the pastors back home informed on how the fellows from their churches were getting along. So, in the middle of the week, he wrote a letter to each pastor, reporting how the boy was doing and describing any spiritual progress he seemed to be making.

MONDAY moved on into Tuesday, then Wednesday. There was plenty to keep the campers busy—ball games, swimming, Bible classes, and each evening a service. Everyone took to the schedule heartily. Everyone, that is, except the "Terrors."

If the director knew how the "Terrors" were trying to damage the camp's morale, he never mentioned it. On the ball field, they were always kicking up a fuss. In the dining hall, they gulped their food down. But it was the terrible songs they sang that caused the greatest distress. Everyone disliked the three bullies. But when they began one of their tunes, the other fellows couldn't help but listen, and wonder.

On Saturday morning a biggerthan-usual batch of mail arrived. At mail call everyone peered at the pile of letters and packages on the table, wondering how many would be theirs. But the director only passed out a few. He took the rest of the parcels into his cabin. The fellows were puzzled by this turn of events. What was so special about those packages? "I need to look them over," was all that the director would say,

As if the "Tough Terrors" hadn't already done enough damage, they began circulating a rumor. "Those began circulating a rumor. "Those packages," they whispered, "really belong to the campers, but the director is going to open them and remove for himself any valuables." At first, the fellows laughed at this idea. The director was too honest for that. But as the afternoon wore on and camp moved into its final evening, everyone began to wonder—what was in those parcels? Why didn't the director pass them out?

At dinner that evening, the director made an announcement. "After the evening service," he said, "there will be a surprise time. And then there'll be a closing campfire up on the hill where everyone will have a chance to testify about what the Lord has done in their lives this week."

It was a special kind of service that evening. You could feel the presence of Christ. All except the "Tough Terrors." They sat in the back row and squirmed.

When the final prayer was over the campers streamed from the hall and over to the big tree. There

the director stood in the lamplight with a tight smile on his face. What in the world was the big surprise going to be? "I know all of you have been wondering," the director began, "about those packages that came this afternoon. Well, you can quit wondering. They're presents for you . . . from your pastors." He pointed at the parcels under the tree.

The campers burst over the pile of packages. They pulled and tugged until they found the one with their name. All over the grounds, young people sat cutting strings, tearing paper and shouting to their friends what they had received.

But the "Tough Terrors" found no presents. They stood together, watching the others sullenly.

"What do they think this is, Christmas?" laughed Karl. "Pres-ents, that's only for sissies."

"Don't show me your new flashlight," sneered Anders to a fellow who proudly brought it over. "If I want a flashlight I'll buy me one."

THE DIRECTOR had apparently asked each pastor to send his campers a present of some kind, to sort of symbolize the kinship between himself and his young people. Kind of unusual, of course, but typical of the director whose ideas often took strange twists and turns

One happy fellow came bounding over with a new ball. "From my pastor," he shouted. "Now I know why the director wanted his name for that book."

"Hey," said Tony, grabbing Ander's arm. "Come to think of it, we gave the director our pastor's name."

"Yeah," replied Anders. "Then how come we didn't get a present?" The "Tough Terrors" looked slyly at each other.

"Let's go see the director."
Across the grounds they marched and into the director's cabin.

"We got a complaint, sir," began Tony.

"A complaint?"
"Yeah," continued Tony, drawing himself up and breathing deeply. "All of the other guys got presents from their pastors. We gave you the name of our pastor. But we ain't got no presents. That's dis-

crimination, sir."

The director fingered his hands at the desk. Then he rose, walked over to the bunk. "Well, there were three extra packages," he said. "I almost forgot them." He pointed at three parcels showing from the blankets.

"There's one for me," yelled Tony, tearing across the room. And there was one for each of the "Tough Terrors." They tugged at the rib-

bons and ripped open the paper. "Now if you'll excuse me," said the director, "I've got to go up to the campfire. And, remember, I want you fellows up there in five

minutes."

Inside the parcels was a new belt for Tony, a baseball glove for Karl. and for Anders something he'd always wanted, a shiny Boy Scout hatchet.

"Man-n-n-n," breathed Tony. There was something else. In each present was a card which read, "From the chief of police, Adam Johnson." And a letter which began: "Dear Tony, Karl and Anders: Mr. Kintner, your director, tells me that I'm listed as your pastor. The fact is that I don't mind one bit your calling me your pastor. You see, I'm a Christian, saved by the blood of Christ. And I hope, fellows, that before the week is over you'll give your lives to the Sav-

iour too." For long minutes the "Tough Terrors" sat in the cabin staring at the letter. Then they shuffled through the door and up the hill to the campfire.

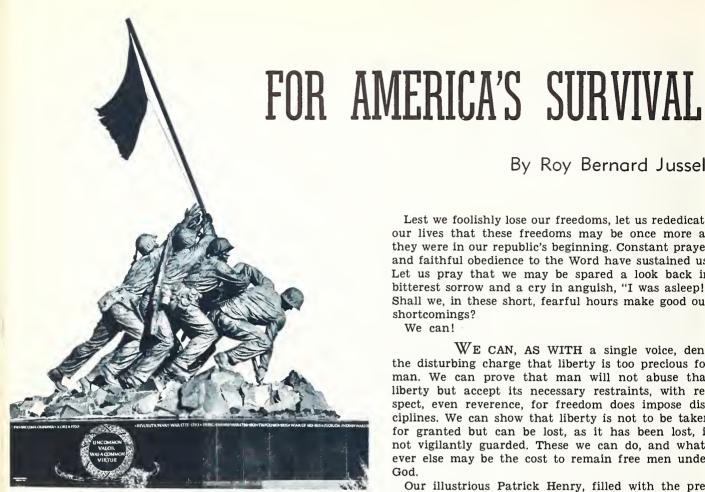
Sitting beside the crackling fire, Tony, Karl and Anders looked at the director as he led the singing. Then they dropped their eyes to the presents under their arms . . . and the letter that Tony clutched tightly in his fingers.

The director boomed out: "Tonight is the last night here at camp. We've sung some choruses. Now maybe someone wants to give a testimony." It was then that Tony pushed through the fringe of campers and into the center of the circle. He coughed and wiped his eyes on his shirt. "Guys," he said, "Karl, Anders and I have been a pain in the neck to all of you this week. We had no time for religion. But tonight . . . well, something happened. We got a present . . . you won't believe this, but it's true. We got a present from—the chief of police. And there was a letter too_

"The 'Tough Terrors' have talked it over," he went on, "And we've decided that religion is for us. We want to become Christians."

After the director had taken the "Tough Terrors" aside and counselled and prayed with them, joyous music rose above the snapping fire and up over the trees. During the singing of "My Jesus, I Love Thee" a huge fleecy cloud passed across the sky. My pals said it was a cloud. But, even though my eyes were filled with tears, I am almost sure it was an angel.

Of course that was years ago, when I was just a teen-ager. But even then, I could recognize an angel when I saw one-as sure as my name's Tony.



S WE THANKFULLY commemorate once more our precious American freedoms on this Fourth of July, we do so with great sobriety: for the threats against our liberty from abroad, and from within, grow bolder by the hour.

It is difficult to comprehend why a noisy segment of our own nationals should want to surrender what our cherished Declaration of Independence affirms for us all: ". . . certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

For the Bible student who is a faithful believer of the Word, this is not confounding, but prophetic. The anti-Christ, represented by treacherous individuals within our nation, is prophesied.

Yet, since our glorious nation still survives under its original conceivement, our prayerful hope is that it can survive. God willing.

We should remember well that our foundling fathers established these United States as a Christian republic with all men "endowed by their Creator," as our Declaration of Independence states. With a first allegiance to a Sovereign God, our nation became the greatest ever known, undeniable proof that a Goddedicated system of society succeeds as none other.

Regrettably, some of us have strayed rather far afield from those perfect principles so wisely and lovingly given by our Father for His children's benefit. By Roy Bernard Jussell

Lest we foolishly lose our freedoms, let us rededicate our lives that these freedoms may be once more as they were in our republic's beginning. Constant prayer and faithful obedience to the Word have sustained us. Let us pray that we may be spared a look back in bitterest sorrow and a cry in anguish, "I was asleep!" Shall we, in these short, fearful hours make good our shortcomings?

We can!

WE CAN, AS WITH a single voice, deny the disturbing charge that liberty is too precious for man. We can prove that man will not abuse that liberty but accept its necessary restraints, with respect, even reverence, for freedom does impose disciplines. We can show that liberty is not to be taken for granted but can be lost, as it has been lost, if not vigilantly guarded. These we can do, and whatever else may be the cost to remain free men under God.

Our illustrious Patrick Henry, filled with the preciousness of liberty, cried from the depths of his soul, "Give me liberty, or give me death!"

Abroad, the merciless chains of tyranny painfully bind nations that were once free. With deep compassion we ask, "Was freedom lost through forgetting that man's best welfare came of our bounteous God. to Whom man forgot to pray, whose Word man failed to obev?"

May we be spared so cruel an end!

In this perilous hour, before we have lost our all, how shall we recapture the spirit of our republic's noble designers when, as Abraham Lincoln reminded us, it was "conceived in liberty . . . under God."

We can, through a united Christian effort, yet save our free nation, for, in the forefront, aligned against the anti-Christ are our churches.

Let us with newborn zeal and dedication attend the services, not allow other matters to take precedence. Let us remember that the hour is late and we are indeed on a crusade. Let us give more generously of our means, before those means are taken by a ruthless, God-less tyrant. Let our associates be God-fearing men and women. Let us, in our work, travel and recreation be true witnesses to His glory, faithful attendants to His house, and devout workers in His

United, we can yet turn back the God-less tide threatening to engulf us and make of us faceless pawns to be moved about by a dictator. United, we can, with God.

INDEPENDENCE DAY

By Katherine Bevis

HEN OUR FOREFATHERS wrote the Declaration of Independence on July 4, 1776, they must have innately sensed the truth that freedom is the heritage of all men. And with wisdom born of their great love for freedom, they sought to give to future generations this safeguard against foes of any kind. So it is that down through the years, our country has held to the vision of freedom and liberty for all. Many battles have been fought that the ideal born in the minds of those men might never be destroyed.

AMERICAN FREEDOM, this exalted freedom, so wonderfully and historically manifested in the United States of America as an example to the whole world, has been inspired within us from on high.

AMERICAN FREEDOM is not the result of a political philosophy but rather the outpouring of an inherent gift of God for right living.

A distinguished visitor to South America was queried by an equally distinguished host. "Why is it that your United States is so famed for its processes of education, which we believe that we surpass? And for its grandeur, which we excel; for instance, we possess many waterfalls greater than Niagara. However, in all ways your country is admired, respected, revered and historically acknowledged as superior to ours. Why?"

The American paused, then replied, "Because, I believe, the Spaniards came to South America mainly seeking gold, and they found it. But the Pilgrims came to North America seeking God, and they found Him."

Our freedom is of God. Freedom is a strand of God's invisible divine Spirit. Freedom as established in America is the idealized realization of crusading Pilgrims, children of God, responding to God's call. This unfettered personal freedom to do as one pleases within the compass of protecting laws is to be highly valued.

The liberties which we enjoy are precious and should never be taken for granted or thought of lightly. When we learn of the subjection of peoples in other countries, and of the deprivation they suffer, our hearts should be filled with praise and gratitude for our wonderful way of life.

AMERICAN FREEDOM! Our way of living was brought about by the Christian attitude and spirit of our foundling fathers. May the motto: "In God we trust" be more than words. May we live it and thus continue to enjoy the many liberties that are ours.

This Fourth of July can be a challenge to each one of us to do everything possible to keep this freedom of speech, this freedom of pursuit and this freedom of worship. May it challenge us to keep our America, a footstool of God's kingdom, a vaulted entrance into true, holy attainment, a sacred nation and area on earth where an inspired belief in such freedom has been deeply rooted and nurtured.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness" (Proverbs 14:12, 13).

THE MIRAGES OF LIFE

BY CHARLES



I wish I could tell you graduates that you will go from these cloistered halls into a world that is orderly and well-appointed, clearcut and right-side-up. Sadly, however, that is not the case. You must go from here into a world that is topsy-turvy, upside-down, a world in which values are scrambled and standards are confused.

It is our lot to live in a day when values and virtues are so upset and disordered that men are hard pressed to know which way to go, or even which way is up and which way is down. I am not saying that this is a worse day than other times have been, for that is not necessarily so, but I am saying that this is a day of deception, of confusion and universal disorder.

For instance, you will go into a world where scrupulous honesty is no longer appreciated as a virtue, but more often is scorned as poor business or as plain dumbness. A man who does the honest deed, who returns the lost article, or who corrects the error when he is given too much change, receives little commendation in our day; he is usually looked at with scorn or disdain. Similarly, this is a time when truthfulness is widely regarded as stupidity, timidity, or plain naivete. The ancient virtue of chastity is frequently regarded as fogeyism, primness, Puritanism; and modesty is nothing more than silly backwardness. Even in the realm of the spiritual life, real devotion to Christ is looked upon as fanaticism, neuroticism, or hypocritical pretense.

Contrariwise, a man who can put over a shady deal in order to make a quick and tainted buck is often admired as a shrewd businessman. A person who can skirt the truth is seen with some appreciation as being verbally nimble, crafty, or smart; and if the liar is bold enough he may even become a celebrity. This is a day when immorality and promiscuity are held as proofs of manhood, virility, and power. Impiety is nothing more than sophistication and personal independence; and rebellion is hailed as courage and individuality.

In this connection, the late Dr. William Temple, Archbishop of Canterbury, said:

"This is a day of revolt. Popular sympathy is with the rebel, not with the upholder of law. Our generation tends to think that if anyone wants very much to do a thing, he ought to be allowed. The upholder of law against passion is regarded as stuffy, conventional, tyrannical."

Dr. Temple pointed up the confused situation of our day in this way:

"This world today is much like a hardware store in which by night a joker breaks in and mixes up the price tags. When the owner enters the store the next morning he finds lawn mowers are marked two for five cents; nails twenty-five cents each and a gallon of paint for one penny. This is what has happened to our civilization today. We shall not come to order and peace in our world until our price tags tally with God's."

Living in such an atmosphere as this, our generation has been deeply affected. Even we Christians can become mixed-up and disoriented. Unless we are very careful we are apt to fret about frivolous things while we shrug off serious things and wink at weighty things. We are likely to sigh and sob and strain over superficial and silly matters, while we gloss over the great and grave issues of life. We often so concern ourselves with peripheral considerations that we never become aware of the heart of the matter.

This is the disordered world into which you are to be graduated. The stage is set for deception, for this age is dry and parched and barren. Illusions and mirages lie in wait to deceive you, allure you, frustrate you, even kill you. Things of little consequence may appear very valuable or important to you. On the other hand, things may seem of little value even when they have eternal implications and consequences. Unless you are on constant guard, you will chase after things that merely *seem* important while you overlook the things that really *are* important.

Once when I was driving in the Southwest, I went through an exceptionally long stretch of desert. One hundred and fifty miles of it. Numerous highway signs warned me to check my fuel, water and food supply, for there would be no towns, no water, no food, no help through the 150 miles expanse of barren, hot desert land. Halfway across the blinding desert, after more than an hour in this sweltering void, I was surprised to see a beautiful lake spread before me in the distance. In view of the many warnings that there would be no water in the desert, I observed to my children who were traveling with me that the lake must be either saline or noxious; the signs must have meant that there was no good water

in the desert. Or perhaps, I pondered further, the lake was only shallow surface water from a recent rain, soon to be absorbed by the parched land. As we traveled on, however, I noticed that we never came any closer to the lake; it was always in the distance. After several miles of this we realized what was wrong: we were seeing a mirage. There was no water there on the bright sand, only an illusion that tricked us and lured us on. Being well supplied and in a comfortable car, this mirage was a fanciful experience for us, an entertaining deception, a pleasant trick to our eyes. Under different circumstances, however, it would have been a tormenting, merciless, killing thing-luring, promising, inveigling hapless creatures on to something that did not exist. Just as mirages are atmospheric illusions, so are there moral and spiritual illusions that deceive and damn the lives of those who chase after them.

What are the chief aims of life? What is the most important thing in our human experience? If you were to take a consensus on this question, you would receive a great many different replies, but (Continued on page 16)

CONN. D. LITT.

At the forty-first commencement exercises of Lee College, the honorary degree of Doctor of Letters was conferred on the Reverend Charles W. Conn, Editor-in-Chief of Church of God publications. The Reverend Mr. Conn was nominated to the degree by the Lee College Board of Directors for his conspicuous work in the orea of religious journalism and for his contributions in the field of religious literature. The citation read in part: "His impact and imprint upon the church literature program has been without parallel in the denominations history. It would be impossible to assess the immense influence he has had in cultivoting the spiritual values of the church. It seems especially fitting that one who has served his constituents so widely and adequately should be properly recognized by his Alma Mater."



The property is located between the buildings at each side of this picture.

PROPERTY PURCHASED

In Tokyo

These are the words of Overseer L. E. Heil in describing the property recently purchased in Tokyo for the erection of our church and youth center. This letter dated April 18, is addressed to Cecil B. Knight, National Sunday School and Youth Director.

"Christian greetings from Japan! Following our telephone conversation of last night, I felt I would like to write to you and give you a little clearer picture of what has been done as to securing land in

Tokyo.

"I followed your suggestion and went some distance away from the area we had originally wanted, into the south side of Tokyo. In this section, land is somewhat cheaper than what we had been considering, and we were able to locate quite a nice piece of ground. It faces a relatively wide hard-surface street just two blocks from a main artery and very near the Post Office for that section of the city. The land has a 55-foot front (which would be considered very inadequate in America), but in the overly-crowded conditions of Tokyo we feel it is quite good.

"In the near future, I will be sending you a plan of the arrangement of the building, but generally, we will be thinking in terms of about 1,800 to 2,000 square feet of floor space on the ground floor (which will serve mainly as a church) and an equal amount for the second floor to accommodate

the youth center. Then we will make a flat roof, accessible from the youth center, for recreation area. The weather in this part of Japan is such that outdoor recreation of this type should be practical about eight or nine months out of the year.

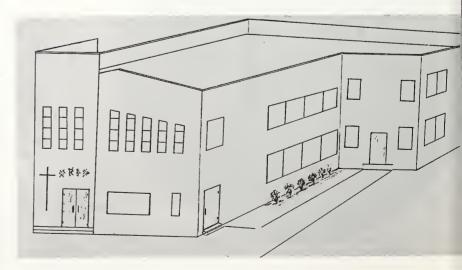
"Tokyo is divided into 23 wards. Ota-ku, the southeastern ward, is the most thickly populated. It is in this ward that our ground is located. The Center will be very convenient to public transportation. Within twenty minutes by commuters' train are at least four prominent universities—one of them with an enrollment of over 12,000 students. Also, being the most thickly populated ward in Tokyo, Ota-ku will have the largest percentage of high schools. Recently, we had observed that some of our

most fruitful work is being done with high school student groups. Even while I write this letter, Brother and Sister Midgley are in Tokyo ministering to a group of about thirty high school students who gather weekly for Bible instruction. About one-fourth of the members of that class have made a definite decision for the Lord.

"We pray the Lord will continue to smile upon your efforts as you serve the youth of His church." We now approach the final phase of the fund-raising effort for To-

We now approach the final phase of the fund-raising effort for To-kyo. We ask the youth of the Church to redouble your efforts. If you have not made your contribution to this project, now is the time. With the united effort of Brother Heil in Japan and you here at home we will see a great work established in Tokyo.

By Cecil Knight, National Director



This is a sketch of the proposed building to be built on the property.



Youth

In Action at the



General Assembly

of the General Assembly. The public is invited to these events.

Witness Team's Invasion

Chairman Ralph Williams of the Evangelism Committee and Charles Beach, Director of Christian Service Department of Lee College, announce plans for a full scale Witness Team invasion of personal witnessing. Lee College students will be joined by youth from all across the nation in an effort to make Pentecost vocal for Christ during this Assembly week in Memphis. Members of the Summer Witness Teams will be present to offer inspirational testimony to the effectiveness of dedicated youth. These youth may be met personally and interviewed at the Sunday School and Youth Department exhibit.

Youth Night

The General Executive Committee has assigned Thursday evening, August 16, as Youth Night. The theme is "More Than Conquerors." This is the climax of all youth events. A Youth Choir will be singing the praises of God backed by a special brass ensemble under the direction of "Maestro" Delton Alford. The National Sunday School and Youth Board has selected Bennie S. Triplett, Program Director of FORWARD IN FAITH, as Youth Night Speaker. K nown throughout the nation as an outstanding preacher, recording artist, and song writer, Bennie will bring a message designed to challenge every youth.

Youth Buffet and Teen Banquet

On Thursday evening at 10:00 p.m. following the Youth Service a Buffet has been arranged for all young people ages 20-35. Featured at this late evening Buffet will be music by the FORWARD IN FAITH Trio, the presentation of the National Awards and special entertainment designed for Christian enjoyment. The master of ceremonies will be Lewis J. Willis, Editor of the Lighted Pathway. The theme for both the Youth Buffet and Teen Banquet will be "New Horizons in a Decade of Destiny." The Teen Banquet has been prayerfully planned to challenge young people to new spiritual horizons. National Director, Cecil Knight, announced the selection of Gerald Johnson as the banquet

The Teen Banquet has been prayerfully planned to challenge young people to new spiritual horizons. National Director, Cecil Knight, announced the selection of Gerald Johnson as the banquet speaker. Only twenty years of age, Gerald is an outstanding preacher. He is a senior in Lee Bible College and a veteran of two years' work as a Witness Team member. Last year he served in Providence, Rhode Island, and this summer he was student leader of the Carribean Crusade. God greatly blessed his ministry in Jamaica, Barbados and Trinidad.

Gerald was converted at the age of fifteen in a Church of God Youth Camp. He left his home in Mobile, Alabama, to attend Lee College where he was reclaimed and received the baptism of the Holy Ghost in 1959.

In his high school Gerald was a star athlete in basketball and baseball. A three-year letterman in basketball he was offered several Junior College scholarships and a (Continued on page 25)

Youth Department Announces Speakers and Youth Activities for the General Assembly

By Donald S. Aultman
Assistant National Director

"Something special and spiritual for every young person" could well be the theme of this General Assembly for Church of God youth. A star-studded cast of speakers and talent will provide youth with unprecedented thrills in Christian fellowship.

Bible Quiz and Teen Talent Parade

Bible Quiz Championships will feature state winners in direct competition. The Teen Talent Parade, a new program designed to encourage youth in musical performance, will choose National Winners in song leading, vocal, and instrumental musicianship. The run-offs will be conducted in the Claridge Hotel at hours not conflicting with the regular program

EVERY LITTLE THING COUNTS

By Monna Gay

OD SAYS WE all count!

Everyone counts. Everyone is important. We each have a place to fill. We all count, and because we count, we see in conclusion that God counts on us.

In the words of Annie Flint from "Christ and We": Christ has no hands but our hands

To do His work today;

He has no feet but our feet

To lead men on His Way.

Some years ago there lived in one of the poorer sections of London a man who professed to be an infidel. Several of his Christian friends labored to bring him to have faith in the Bible and in Christ, but all their efforts proved fruitless.

As the years passed, he grew more hardened and cynical.

In time the weight of years lay heavily upon him, and one day he went to his bed for the last time.

One of his Christian neighbors, who had faithfully endeavored to lead him to Christ, took his Bible and climbed the dark, dirty stairs to the garret where the sick man lay. He knocked upon the warped door, and a weak voice invited him in.

As soon as he entered, the dying man looked up and rasped, "So, it's you again, and with that old Bible. Take that Book away from here. I want nothing to do with it!"

Sorrowfully the would-be friend returned home, where he related his experience to his wife.

All unnoticed by him, his small daughter had been listening. When he was finished, she went to her room and took from a drawer her most precious possession, the new Bible her daddy had given her for Christmas. With it tucked under her arm, she walked down the street to the infidel's home and up the same steps her father had ascended and descended just a short while before.

Knocking on the door, she heard the old man's weak voice inviting her in.

"And what do you want, little girl?" the old man

"Daddy said you didn't want his old Bible, so maybe you will take my new one." Then bursting into tears, she gently laid the Book on the table beside the bed, and ran quickly from the room.

Soon after this visit, the old man died. When the social workers went to remove his body, they found under his pillow, the little girl's Bible and a piece of soiled paper, stained with the marks of many tears, in which these words were written:

"I've tried in vain a thousand ways My fears to quell, my hopes to raise; But what I need, the Bible says, Is ever, only Jesus.

My soul is night, my heart is steel—I cannot see, I cannot feel; For light, for life I must appeal In simple faith to Jesus.

He died, He lives, He reigns, He pleads; There's love in all His words and deeds; There's all a guilty sinner needs Forevermore in Jesus.

Though some should sneer, and some may blame, I'll go with all my GUILT AND SHAME:
I'll go to Him because His name,

Above all names, is Jesus."

God expects us to use the gifts we have, we are not spectators but workers with Him.

A GREAT PREACHER of the past generation told his congregation one Sunday about one of his dreams. In his dream he died and, on approaching heaven, he presented himself at the pearly gates. To his great dismay, he was denied admission until he produced his credentials. So, to qualify for entrance, he spoke of the sermons he had preached, but Peter said that no one in heaven had heard them. He spoke of his service to his city and among his people—a work that had endeared him to the hearts of mortal multitudes, but even that, for some reason, was not known above. In despair, he was about to turn away from the gates, when Peter quietly said:

"Stay a moment and tell me this. Are you the man who fed the sparrows?"

"Yes," he replied, "what has that to do with it?"

(Continued on page 23)

KEM'S WISH

By Esther Miller Payler



HERE HAVE YOU been so long that you did not bring the clothes to the river?" Kem's mother straightened up from washing clothes on the river rocks.

"I met my friend, Taeja, and she wants me to come to mission school with her. I want to go more than anything!"

"How can you go to school. I need you to help since Grandmother is so old she cannot help," said Mother, pounding so hard on the white clothes that it made the water splash.

"I would help before and after school. The school does not cost anything," begged Kem.

"Ask your father," answered Mother. "Now run and gather some straw for the fire."

Kem ran a little and then walked slowly along the path. She was wondering what her father would say. Grandmother was all for the old ways. She would be sure to object, saying girls did not need to learn much.

Kem looked across the fields of yellow rice stubble and up at the purple mountains. "I'll ask," she said aloud.

Kem piled a basket high with straw. The dust tickled her nose and she sneezed loudly. "You scare me with your noise!" complained Grandmother. "Pile more straw on the fire. Floor's cold!"

Soon the floor was warm and Grandmother fell asleep. Kem talked about the mission school. Grandmother awoke: "School?" she snorted. "Who has money for school in these hard times?"

When dark shadows were coming down the valleys, Kem's father came from the fields, looking like a straw stack, because he was so loaded down with rice straw. Kem could hardly eat thinking of how she would ask her father.

After supper, as she poured him some more tea, Kem said: "I want to go to mission school with Taeja."

"I read and write. You don't need to," snapped father.

"Girls don't need to go to school," snapped Grand-mother.

"Please," begged Kem.

"Obedience you better learn," frowned father.

"Your father is right," said Grandmother. "Let's hear no more nonsense!"

Kem cried herself to sleep. She dreaded to tell Taeja she could not go to school.

When she told her, Taeja said: "Miss Smith, the teacher, will come to see your father."

"He will be angry," said Kem.

"Miss Smith won't mind. She feels God is with her."

That evening after supper, there was a knock on the door. Kem knew it was Miss Smith. Her father frowned but greeted her. Miss Smith answered in Korean. Her father invited Miss Smith to take the warmest spot on the floor to sit on. This was the seat of honor.

Kem could hardly answer as Miss Smith greeted her and smiled. She wanted to say: "I'll come to school."

Her father talked politely but he was firm. "Kem cannot go to school now." He did accept a book from Miss Smith though and say he would read it. How Kem wished she could read it.

She saw her father reading the book often. Grand-mother always mumbled: "Throw the book into the fire."

A week later when Miss Smith came again, Kem's father said to her: "Tell me more of Jesus. I never heard of anyone like Him." He held the New Testament as if it was precious.

Miss Smith told the story of Jesus and even Grandmother listened without mumbling. "Please come to church Sunday and learn more about Him," invited Miss Smith.

On Sunday her father acted as if he were very busy and did not answer when Kem reminded him of church. The next Sunday, Father, Mother and Kem went. Grandmother scolded until she was red in the face.

After two Sundays, Father said on the way home: "Kem, go to school tomorrow."

Kem wanted to sing and shout. She could not wait to tell Taeja. Kem loved the school. It was hard to learn to read and write, but she was willing to work hard. She liked to learn sewing and helping in the hospital.

When Kem was able to read the first book, Miss Smith gave her a New Testament. Kem took it home proudly. Grandmother snatched it from her hands and threw it into the fire. Kem burned her hands, trying to get it out, but it was too far burned to be read. Kem cried until she was almost sick. She was

(Continued on page 25)

GREAT NEWS FOR

PAYS \$100 WEEKLY from FIRST DAY 1

ONO WAITING PERIODS ONLY YOU CAN



If you are the one American in four who does not drink, the Gold Star T o t a I Abstainers' Hospitalization P o I i c y will pay you \$100.00 a week in cash, from your first day in the hospital and

will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nations No. 3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rote adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

J. K. HOOVER, SR., Pineville, North Carolina—''1 can highly recommend your insurance to my friends and my church people, because you did as you said you would do.''

REV. R. W. MAY, Houston, Texas—"I received the claim payment and am fully satisfied. You handled it very well."

OTIS AUBREY WIGGINS, Tennille, Georgia—"We are very much pleased with our Gold Star Insurance and we are proud to be in the Gold Star Family."

HELEN PENNYWITT, Portsmouth, Ohio—"Wish to thank you for the prompt attention you gave my claim. Received your check a few days ago, and will recommend your company to any parties who are worthy."

MRS. PEARL ANCHORS, Niceville, Florida—"Several of my friends have received prompt benefits from your company. Now I, too, can tell others of the satisfaction of belonging to Gold Star."

MRS. G. H. HODGES, Myrtle Beach, South Carolina—"Recently I received payment on my hospital claim and wish to thank you. A great many illnesses are caused by anxiety, especially worrying about how one will pay for hospital care, if one should need such care. Therefore, I should like to reccommend, wholeheartedly, your fine Gold Star Hospitalization Plan, as assurance against illnesses."

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With a Gold Star Total Abstainers' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19, through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

And remember, with Gold Star, the NO LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever . . . as long as you remain in the hospital (we can't pay any longer!).

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Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

REMEMBER, on the average, one person out of every two families will spend some time in the hospital this year.

Of 64,000 people who enter the hospital each and every day—47,000 of these will enter for the first time!

Every 4 minutes someone is disabled for life.

DRINKERS REDUCED RATES

IFE to readers of LIGHTED PATHWAY

4 7 1

NO AGE LIMIT

NO SALESMEN

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- All benefits paid directly to you in cashtax free!
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callect.

Immediate coverage! Full benefits go inta effect naan af the day yaur palicy is issued. Na limit an the number af times yau can

Poys whether you are in the hospital for anly

a day ar two, ar for many weeks, manths, ar even years!

- No palicy fees or enrallment fees!
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ONLY CONDITIONS NOT COVERED

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You will receive your GOLD STAR POLICY promptly by mail.

No Salesman will call.

APPLICATION FOR Gold Star Total Abstainers Hospitalization Policy

My name is			0-1-4751-072
Street or RD #			
City	State		
Date of Birth: Month	Day	Year	
My occupation is			
My beneficiary is			
I also hereby apply for coverage for th			d below:
NAME	DATE OF BIRTH	AGE RELATION	SHIP BENEFICIARY
1			
2			
3.			
4			
Have you or any member above listed been or they had medical advice or treatment or operation in the last five years? Yes	disabled by either a have you or they b	eccident or ifIn een advised to	ess or have you have a surgical
If so, give details stating cause, date, nam fully recovered	e and address of a	ttending physici	an and whether

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on

the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions. Date: Signed: X

HERE		IF YOU PAY	IF YOU PAY YEARLY
ARE	Each adult age	\$4.	40.
THE	Each adult age 65-100 pays	6.	60.
GOLD	Each child age 18 and under pays	. 3.	30.
STAR RATES	SAVE TWO MONTHS BY PA	(2) PREMIUM VING YEARL	VI

THE GOLD STAR PLAN is underwritten by the folwing leading companies (depending upon your State of residence):

OLD SECURITY LIFE INSURANCE COMPANY Kansas City, Missouri

WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA. King of Prussia, Pa.

HERE ARE YOUR GOLD STAR BENEFITS

Pays you \$100.00 weekly for life while you are in the hospitol.

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Poys \$2,000.00 cash for accidental loss of one hand, or one foot, or sight of one eye.

Pays \$6,000.00 cash for accidental loss of both honds, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY-



DR. THOMAS F. ZIMMERMAN, Gen. Superintendent, Gen. Council of the Assemblies of God: "After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is most to be appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."



DR. HYMAN APPELMAN, international evangelist: "God was gracious enough to use me to lead Arthur DeMoss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainers' Plan, it is to be taken at full face value. Without any sort of reservation. I recommend it to everybody."



DR. ROBERT G. LEE, Pastor Emeritus, Bellevue Baptist Church, Memphis, Tenn., and three-time President, Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

APPLICATION WITH YOUR FIRST DE MOSS ASSOCIATES, INC. VALLEY FORGE PREMIUM TO

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THE MIRAGES OF LIFE



(Continued from page 9)

they would boil down to about five basic answers.

-I-

The first of life's mirages seems to be the deception that wealth is the most important thing of life. Men search and scramble for riches no matter what glib replies about life they may give. You must realize that a life of seeking wealth ends in a maze of miserliness, greed, covetousness. Some men think about money, talk about money, dream about money, scheme for money until their hearts become as hard as the coins in their purses. Even those who seem to succeed end up with full purses and empty hearts.

Jesus sternly warned us to "take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The story is told of two young college friends who shared high and lofty ideals about what they would do for mankind when they finished school. After graduation, one of the young men took a job in a bank and climbed rapidly in the financial world. The other wanted to have a period of relaxation and "good time" before set-tling down. In the process, he lost his grip on himself and soon became a wastrel, a drunkard, and eventually a human derelict. The years passed swiftly. One day, like the prodigal son, he realized what a mess he had made of life. Remembering his old friend and their former lofty dreams, the old tramp felt that if he could see his friend and talk with him about their dreams he might still get hold of himself and recover at least a portion of his life. So he made his way one day to the bank where his friend was now a financial tycoon. Ushered finally into the office of his affluent friend, the old fellow mustered a smile.

"What do you want?" demanded the banker.

Fingering his hat, the drunkard said, "John, I've been thinking about the dreams we used to have. . . ."

At this, the rich man glowered and said, "I don't know what you want, and furthermore I don't care. But whatever it is, the answer is no! Now, get out!"

Stunned, the old tramp turned to leave, and then looked back. "Well, John," he said softly, "we both missed it, didn't we? I missed

it one way and you missed it the other, but we both missed the mark."

-II-

A second mirage that will trick you is the illusion that the chief purpose of life is to find happiness. The second verse of my text gives God's answer to that. A conscious search for personal happiness starts out on the wrong foot and bears the seed of its own misery and defeat. One who seeks personal happiness thinks primarily of self. He regards all other persons as secondary to himself, little more than tools for his own happiness and pleasure. If you chase after the mirage of self-centered happiness, you will be led into a maze of cheap and perverted selfishness and folly. Happiness is not easily bought as though it were some commodity upon the market. It comes from the giving of ourselves to others. Any self-centered, self-seeking search for it will end in sadness and in misery.

Some try to obtain happiness by finding someone to love them. But, as necessary as love is, we are not to spend our lives in a search for love, but in the giving of love. To be loved we must love, and to get love we must give love. By striving to get without giving, we will become lost in egocentricity, in oppression; and in the end we will be unloved and unlovable. Without being sought, true happiness comes as we give ourselves for the happiness of others. And love will come to us not because we seek it but because we seek to love, to cherish, to help, others.

-III-

A third mirage consists of the idea that popularity is the chief aim of life. In order to gain the favor of their fellows and the popularity of the populace, men will go down a road of compromise. Their abandonment of principles and standards leads to a vacillating, mercurial personality that eventuates in a loss of character and individuality. Popularity is a trick, a mirage. Don't be deceived by it. If you chase after the illusion of public favor you will end being despised, loathed, and a laughing stock among those whose favor you seek. Find instead the true course of your life and follow it steadfastly through the morass of your gen-

(Continued on page 22)

Jine Art of Saying



HEN JERRY DALTON had finished fixing our porch, he sat down in the kitchen to have some chocolate milk and cookies. Jerry's a peach about helping out on Saturdays or any time he isn't busy with school, editing the school paper, practicing basketball, or helping with youth fellowship activities.

"How's everything?" I asked.

Jerry grinned. "Okay, I guess." Then he sobered and asked, "But tell me, how does a fellow say 'no' without feeling all clumsy and flustered and hot and bothered?" Jerry, it developed, felt as if the other person were backing him into a corner, whenever he said "no" to something his Christian faith didn't sanction.

"Such as when somebody wants you to take a drink?" I gueried.

Jerry nodded. "How do I say 'no' and make it final, yet do it courteously and say something that will show where I stand and help the other person in his thinking too?"

Do you have experiences like Jerry's? If so, you're in a large company. It is a problem to know how to stand firm in what you believe is right. Also to know how to throw out challenging ideas to help the other person to higher standards. But there are lots of ways to meet this problem.

Begin by making your "no" firm and sincere, yet courteous. Don't let yourself sound "holier than thou," antagonistic, quarrelsome, or chip-on-the-shoulder-ish. Be calm. Your would-be baiter wants to see you get mad, because the person who gets mad is always at a disadvantage.

Then if after your "no," your questioner still insists on arguing, why not put him on the defensive? Try a good-natured quip to drive home the fact that actually he's on the losing side.

There is the person who tries to get you to take a drink. When he tries to pressure you or pin you down by demanding "reasons" why you don't drink, laugh and ask him, "What is this, the Spanish Inquisition?" or ask with a chuckle, "Well, now that's an interesting question."

DON'T LET YOURSELF be badgered, but put the other fellow on the explaining end of the discussion. With a little adjusting, this sort of tech-

nique can be used in any situation. A pretty girl who had it down pat was asked by a middle-aged man, "Are you still single?" and with a ripple of laughter she answered, "That's right. Are you still married?"

When he puffed up with indignation and said, "Certainly I am," the girl laughed again and told him, "Imagine that! What's your secret formula?" He became so zealous in defending himself and telling her how successful his marriage was that he never did get back to baiting her!

Another girl settles the question of being badgered this way: If Jim asks her, "Why don't you drink?" she retorts, "Why, Jim, shame on you for asking such a question. I thought you were more broadminded than to go around poking into people's personal motives like that." And Jim, who prides himself on being broadminded, can't think of a thing to say.

If you're accused of being "chicken," why not ask your accuser, "Which takes more courage—standing up for what you think is right, or just ambling along with the crowd?"

Of course, with an opener like this one (which can be adjusted to any topic), you'll often want to go on and lead your questioner into a more positive discussion of your Christian principles.

It's more effective to stimulate your friend to thinking and figuring things out for himself. One smart girl, overheard talking with a young man who was trying to get her cornered conversationally, said, "No, I couldn't do that." When he asked sneeringly, "You think that would be a sin, don't you?"

She answered in a voice that was firm, yet filled with kind solicitude, "Yes, I do. And now it's my turn to ask a question. Do you think the thing you suggest would refresh you in body and mind, make you better able to serve humanity, make you a finer person and more in tune with God and His purposes for your life?"

The young man, who had been cocky and badgerish a few minutes before, was silent. Then he said, "I guess you're right. I never thought of it that way before."

That was five years ago. The next Sunday evening the young man was at Youth Fellowship. Today he's (Continued on page 25) NATIONAL YOUTH

WEEK

AT

CLAYTON STREET CHURCH OF GOD

By JANET CASSIDY

THE YOUNG people of the Middletown, Clayton Street Church of God had a full week of services in observance of National Youth Week. The theme for the week was "Make Ready."

In the Sunday morning worship service, the "teen" officials of the church were presented by our pastor, Rev. H. C. Jenkins and each gave a speech promoting his phase of church work. Teens chosen for the positions were: Tom Henderson as Youth Pastor; Dick Caskey as Christian Educational Director; Connie VanArsdale as Y.P.E. President, and LeRoy Lehman as Sun-

day School Superintendent. The Youth Director, the Reverend Bruce Powell, delivered the message entitled "What Is Man?" Our teen choir did the singing for the service.

Monday evening began Youth Revival Week with a different speaker each night. The speakers were Reverend Barnett from Oregonia, Reverend Bertinnetti from Hamilton. Reverend Boatwright from Hamilton, Reverend Winters from Cincinnati, and Reverend Roberts from Middletown. Each thrilled the hearts of the young people with their inspiring sermons. There was an average attendance of fifty each night with a high of sixty-four climaxing the revival Friday night. One received the Holy Ghost and many more were drawn closer to God.

A great highlight of the week was a select panel presented to answer questions that puzzle teen-age minds. The questions were placed in a box by the youth and were not read until the panel session began. The youth were given satisfying, Bible-based answers. Serving on the panel were the Reverend James Winters, Reverend John Black, Reverend Bruce Powell, Mrs. Ralph E. Murphy, and the Reverend H. C. Jenkins as chairman.

The Clayton Street Church has a wonderful group of teen-agers. They are finding their place in the church and they're doing a great work for the Lord in these last days.



Y. P. E. CONTEST IN GRAYSVILLE, ALABAMA

These are the winners of a recent contest of the Graysville, Alabama, Church of God. The contest was called a "Buffalo March." The young fellow and girl who brought in the most Buffalo nickels was to be crowned King and Queen. The Queen Vickie Ellenburg and King Donnie Carden along with the runners-up Philip Willoughby and Randi Creel and five other young people collected \$52.85 in Buffalo nickels. We thank God for the young people in our church. Our Y.P.E. Vice-president, Brother J. D. Ellenburg was in charge of the contest and did a wonderful job. Our President, Bobby Creel, is doing a fine work with our Y.P.E.

-Mrs. J. D. Ellenburg, reporter.

SUNDAY SCHOOL TEACHER OF THE YEAR

By O. W. POLEN, Pastor

Selected from a large staff of Sunday School teachers, Mary Stultz was announced as "Sunday School Teacher of the Year" recently at the West Flint Church of God, Flint, Michigan.

Sister Stultz, the wife of Jay Stultz and the mother of Debbie and Mark Stultz, distinguished herself during this past year in many areas of Sunday School teaching, including an excellent attendance record in both Sunday School and monthly Workers' Conferences. She has also studied all the required teacher-training courses.

Among several awards presented to Sister Stultz was a beautiful plaque on which her name was engraved. Her name will also be engraved on the "Teacher of the Year Trophy," which will be placed in the church vestibule.





In the State of West Virginia we have been encouraging our young people to form Youth Mission Clubs in their Sunday Schools and Y.P.E.'s. We have seen this in operation in many of our churches.

Some of the objectives we feel this program inspires are:

- 1. It creates an interesting field of labor for our young people.
- 2. It acts as a loyalty training program and helps them in their young days to be concerned for lost souls around the world.
- 3. It helps them to feel their importance and responsibility to God



On April 15, at the Glass House, in Beckley, West Virginia, a spring banquet was held in honor of graduating seniors. The churches taking part in this were the Coal City, East Bank, and Oak Hill Churches of God.

The banquet began with a wel-

coming address from the Reverend W. R. Baker, pastor, of the Oak Hill Church of God. After a short talk by Mrs. Roy Smith, prayer was led by the Reverend K. B. Arnold, pastor of the Coal City Church of God. A wonderful meal was enjoyed by all. Then a representation

WEST VIRGINIA YOUTH MISSIONS

and the Church.

As a result of this program, we have many mission-minded young people in our State. The picture above shows a class of young girls, ages 13-16, from Princeton, West Virginia, who have raised \$100 for missions in just a few weeks. After this, they felt the burden to raise another \$100, and are still raising money for the cause of missions. C. J. Norris is the Sunday School Superintendent and the Reverend Earl P. King is their pastor.

We are grateful for our young people and their dedicated lives in the Lord's work.

YOUTH SPRING BANQUET

from each church had a part on the program. A comedy skit, "Wick and Wack Out West," was presented by W. R. Baker and Franklin Farrell from the Oak Hill Church, a game from the East Bank Church, and a poem was read by Phyllis Coalson from the Coal City Church.

The Reverend Kenneth T. Dupree, our State Youth Director, was the speaker for the evening. He spoke on the subject of "Facing the Future." The Reverend Ralph E. Williams, our State Overseer, also spoke a word of greeting. The banquet lasted about two hours. A wonderful time was had by all.

YOUTH WEEK IN

By BERNICE STOUT WOODARD



To GOD BE the praise for the blessings "Youth Week" brought to the church at Little Rock, Arkansas. The hours spent in preparation proved their value as the week's activities progressed and hearts were blessed. The youth filled the various offices of the Sunday School on Sunday morning. This fulfilled its purpose as our youth began to partially realize the great responsibility the various officers of the church carry. The morning message was presented in the form of a drama entitled, "Swift Feet." The drama had its impact upon the congregation as they realized their Christian responsibility toward winning youth to Christ and the church.

A banquet, with 31 in attendance, was held during the week at the El Patio, a famous Mexican restaurant. A teen-age quartet furnished the main entertainment of the evening. The Reverend Jim Madison, State Sunday School and Youth Director was the Master of Ceremonies.

The Y.P.E. also sponsored a "Thirty Pieces of Silver Offering" which was brought to the church on Easter Sunday morning. Six weeks prior to Easter, letters, including a plastic bag, were sent to all members and friends of the

church asking them to make the price of betrayal an offering of love. The idea was promoted during this time through unique announcements in the form of skits and song. God placed His approval upon this offering as the people brought their bags of silver and placed them in the large bag on the altar. A lovely offering was received which was applied to the church budget.

Our present project is a church library. We are working to raise the money to buy the required books and will climax the project with "Bring a Book Night."

Our pastor is E. W. Fowler.

SOMETHING NEW HAS BEEN ADDED

By GLEN C. GROVE



Teen Round-up time was a welcome addition to our expanding youth activities in the Church of God. The teen alert went out through well directed advertising and on the appointed day, the young people arrived in force. The time was April 28, the place was San Pablo, California, the weather was favorable and it promised to be a great day.

The Reverend Lemuell Johnson, host pastor, welcomed the teen-timers to the Teen Round-up. The outstanding leadership of our State Youth Director, the Reverend Fred G. Swank, was so evident in the well ordered and well directed events of the day. The period of recreation, the problem time, the banquet, the "Teen Talent Parade" and the timely film, "The Big Blast," all went to make up a full day of fellowship and Christian activities with a deep moving spiritual emphasis. The Reverend

David S. Bishop brought the West Coast Bible College choir with Mary Ann Orndorff as its student director. This was an added feature of the evening service. A very good number participated in the "Teen-Talent Parade" part of the program. The final choice for the state championship will be made at the 1962 Camp Meeting.

In evaluating the day with its varied activities, the thing that stood out above all others was that God placed His approval by His presence throughout the activities. We feel that the tremendous success of this first Teen Roundup will establish a precedent and pattern for the years to come. Already plans are underway for a boat cruise next year, for our 1962 Teen Round-up. May I sum all of this up by saying, that the memory of this great teen-time day will not soon fade.



SOUTHERN CALIFORNIA TEEN ROUND-UP DAY HUGE SUCCESS

By FLOYD L. McCLUNG

As host pastor for the first Southern California "Teen Round-up Day," I would like to give my observations of this most unique approach to the Church's answer in providing for its youth.

At 1:00 P.M. on May 5, young people had arrived at the Ontario Church of God from all parts of Southern California, with eager and expectant hearts, looking forward to a fine time of social and spiritual fellowship together with other youth of like faith. The number continued to swell until we had well over two hundred youth participating in the day's activities.

The program began at 1:30 P.M. with a panel answering questions concerning problems of our youth today. When the young people asked questions about the complex problems facing them in this space age, it gave us an insight into the thinking of our youth. We were made aware that in most cases, there is a desire not to conform to all the excesses of this generation

but to be transformed so that youth will be a bright and shining testimony for Christ. The problem session proved to be very informative and interesting.

The next phase of youth day was recreation time. Our church being adjacent to a public school ground, provided good facilities for the recreational program. It was very refreshing to see so many young people engaged in baseball, volley ball, basketball and badminton. This was a delightful part of the day's program.

The L.W.W.B. of our church prepared a delicious ham dinner, which was served at 5:00 P.M. Due to their cooperation and efficiency, about 200 persons were served in one hour's time. This dinner was planned and prepared under the direction of Sister Vivien Glover.

The evening service began with the building full, plus all available folding chairs filled and people still standing. A talent contest was conducted by Rev. Fred Swank, to see who would be the participants in the run off at the State Camp Meeting.

The final part of the program was the showing of the film, "The Big Blast." This presented a real Christian challenge to our youth.

In closing, I would like to say that our State Youth Director and his Youth Board are to be commended for their vision in planning these "Teen Round-Up Days" in California. I know that I express the sentiments of all when I say we appreciate this fine youth leadership in the State of California.



REHEARSAL ON AUGUST 15 WEDNESDAY EVENING, 9:00 P.M. OR AT CLOSE OF EVE-NING SERVICE ON THE MAIN STAGE AT ELLIS AUDITORIUM ERAL ASSEMBLY MASS YOUTH CHOIR (Ages 13-35)

a feature of Youth Night, August 16

DIRECTED BY A. T. HUMPHRIES

Calling all Youth





MIRAGES OF LIFE

(Continued from page 16)

eration. Then, what measure of popularity you do enjoy will be good and right and lasting.

-IV-

The next mirage is that knowledge is sufficient for life. While knowledge is good, an accumulation of facts and a mere knowing of things can be deadly and damnable. By a wrong attitude toward, and a wrong conception of, knowledge, you will be led into a loss of faith, a loss of humility; and you will end in pedanticism, pomposity and cynicism.

Always remember that knowledge is an instrument for service-not an idol to be worshiped. With your learning, get understanding. With your knowledge, get wisdom. Be not like those who are ever learning, but never come to the knowl-

edge of the truth.

The final mirage that I will mention is that the important thing of life is the realization of personal power or authority. While there is nothing wrong in power itself, the love of it is wrong, the misuse of it is wrong, the thirst for authority is wrong. Such a quest in life will lead you into a labyrinth of brutality, domination and suppression. And while you seek after personal power—whether it is based upon public acclaim, finance, learning, or some other—you will, as a lame man leans on a crutch, lean more and more upon the source of power. In the end you will not enjoy the exercise of authority, for you will have become a weakling, dependent upon your crutch. You will have become a captive to your desire for authority, a slave to the circumstance that gives it to you.

At this point, let me mention an article that appeared in the Wenatchee Daily World in 1948. Written by Rufus Woods, the article tells of a noted conference held at the Edgewater Beach Hotel in 1923, attended by ten of the most powerful men in the world. They

were:

1. The president of the largest independent steel company. 2. The president of the Nation-

al City Bank.

The president of the world's

largest utility company.
4. The president of the largest gas company.

5. The world's greatest wheat speculator.

6. The president of the New York Stock Exchange.

7. A member of the President's Cahinet

8. The greatest "bear" on Wall Street.

9. The head of the world's largest monopoly.

10. The president of the Bank of International Settlements.

A greater aggregation of financial and political power would be hard to imagine. These ten men seemed to have everything-massive wealth, superior intelligence, and tremendous political power. Yet, within twenty-five years this is what had happened to them:

1. The president of the largest independent steel company— Charles Schwab-died a bankrupt and lived on borrowed money for five years before his death.

3. The president of the greatest utility company—Samuel Insull—died a fugitive from justice and penniless in a foreign country.

4. The president of the world's largest gas company-Howard Hopson—is now insane.

5. The greatest wheat speculator-Arthur Cutten-died abroad insolvent.

The president of the New York Stock Exchange—Richard Whitney—was recently released from Sing Sing Penitentiary.

7. The member of the President's Cabinet—Albert Fall was pardoned from prison so

that he could die at home. 8. The greatest "bear" on Wall Street—Jesse Livermore died a suicide.

9. The head of the world's greatest monopoly—Ivar Krueger—died a suicide.

10. The president of the Bank of International Settlements -Leon Fraser-died a sui-

This is what happens very frequently when men are deceived and enticed by the mirage of power, the deceitfulness of popularity, the illusion of wealth.

Having observed five mirages that can lead you to your death, let us now look at some of the things that you need to understand about life. First of all, you need to understand that the world can never understand you when you follow the way of God. His way seems backward to the world. The natural mind simply cannot comprehend the true issues of life. You must keep in mind these significant words of Thoreau:

> "If a man does not keep pace with his companions,

perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

Instead of keeping step to the music of the world, you will march to the Drummer of heaven, the Drummer of spiritual reality, the Drummer of eternal values. You will march to God's music, and it almost a l w a y s runs completely counter to the course of the carnal world. Don't expect men to understand the way that you go. There are spiritual truths that only spiritual minds can receive. Because they seem backward to the natural way of things, we call them paradoxes.

1. First of the great paradoxes of the Christian life is this: if you want to LIVE, you must die (Mat-thew 10:30; Galatians 2:20). Real life begins as we die in and with Christ. Furthermore, even if we should die for Christ, life cannot be taken from us. The way to life is through death, death to sin, death to the world, death to self, or even the death of the body.

2. Second, if you want to be FREE, become a slave. Yield yourself to Him and be His servant. In His bonds-which are loving and gentle and kind-you will find the greatest freedom that man has ever

known.

3. If you would be EXALTED, then humble yourselves (1 Peter 5:6). If you would be CHIEF, then you must serve (Matthew 20:27). And if you would be GREAT, you must minister to the necessities and the welfare of others.

4. If you would be STRONG, then you must recognize your weakness and cast yourself upon the Lord (2 Corinthians 12:10). Strength comes not from personal power, but from our heavy leaning upon Christ.

5. To HAVE FRIENDS, forsake friends that are not His friends and He will give you new friends (Mark 10:30).

6. If you would have POSSES-SIONS, then give.

7. If you would REIGN, then be willing to suffer with and for Christ (2 Timothy 2:12).

You see, these paradoxes are great and enduring realities of the Christian life. The world cannot understand these things for they are accustomed to seeing and pursuing mirages, illusions, deceptions. Spiritual life seems backward and foreign to the carnal man. The world has so long been upside down and topsy-turvy that when we do things in God's way, the upright way, it appears to them that we are foolish. They do not hear the music to which we measure our steps; they do not see the way we go. So, let me urge you again not to be swept away by the tide of

the times to chase after a mirage. If you do, you will end up in the way of death. Find God's way and go in it, for that is the way of life. In this vein, Leo Tolstoy once

said:

"God has not destined us to be rich, diseaseless, and deathless, but has given us trials, in the form of poverty, disease, the death of our friends and of ourselves—for the very purpose of teaching us to center our lives not in wealth, health, and this temporary existence, but in serving Him. And He has given us foes not in order that we should desire their ruin, but that we should learn to overcome them by love."

This is the way John Oxenham summed the matter up:
"To every man there openeth A Way, and Ways, and a Way. And the High Soul climbs the High Way,

And the Low Soul gropes the Low, And in between, on the misty flats, The rest drift to and fro. But to every man there openeth A High Way, and a Low. And every man decideth The way his soul shall go."

EVERY LITTLE THING COUNTS (Continued from page 12)

"Come in," said Peter, "the Master of the sparrows wants to thank you."

True this is a whimsical way of saying that even the smallest service does not go unnoticed, it has its place in the scheme of things, and may well be the measure of a man's importance. But this is what the Master meant when He said:

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:42). And again in Matthew 25:40, "Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

God has entrusted the program of His kingdom, the establishment of His truth, the realization of His purpose for the world, to the capacity of ordinary people, just like you and me. Let's not fail Him; let's fill our place; let's remember that God is counting on us!

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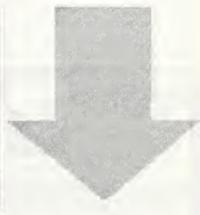
clubs and groups . . . LIKE YOURS . . . every year offer the product Benson's Old Home Fruit Cake . . . that has been proved where it counts most . . . in SUC-CESSFUL FALL FUND RAISING. . . .

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ADDRESS	
CITY	STATE
Zon	9
DRGANIZATION	
OFFICE OR COMMITTEE	

NOTE: Benson's will not honor an inquiry which does not indicate organization name and office or committee membership of person inquiring.

STATISTICS

(Continued from page 27)

TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	 46
Florida	 34
Alabama	
West Virginia	
Ohio	 26
Tennessee	
North Carolina	
Arkansas	
Michigan	
Oklahoma	 15

Branch Sunday Schools organized since June 30, 1961	 55
New Sunday Schools organized since June 30, 1961 Total Sunday Schools organized	 105
New and branch) since June 30, 1961	 160

REPORT OF NEW SUNDAY SCHOOLS

TEN HIGHEST CHURCHES IN NO. OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost soles." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it is the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report their visits to their State Director. Greenville (Woodside Avenue)

South Carolina	1,820
Samoset, Florida	1,682
Talladega, Alabama	
Bladenboro, North Carolina	1,084
Lynch, Kentucky	879
Atlanta (Hemphill Avenue), Georgia	
Grand Ridge, Florida	
New Haven, Connecticut	694
Washington, D. C.	647
Dallas, North Carolina	600



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Y. P. E.

Weekly Attendance

Middletown (Clayton), Ohio		289 274
Greenville (Tremont Avenue), South Carolina		254
Tennessee		224
Sevierville, Tennessee		215
Dayton (East Fourth), Ohio		210
Lakeland (West), Florida		209
Duerchurg Tennessee	-	209
Hixson. Tennessee		200
Jacksonville (Garden City), Florida Kannapolis (Elm Street), North Carolina Jacksonville (Fernandina Beach),		105
Kannanolis (Elm Street) North		195
Carolina		195
Jacksonville (Fernandina Beach),		
Florida		186
River Road Barbados W. I		178
Dayton (Oakridge Drive), Ohio		177
Perry, Florida		176
Goldsboro, North Carolina		176
South Mt Zion Georgia		165
East Laurinburg, North Carolina		165
Mercersburg, Pennsylvania		164
San Pablo, California		157
Ereeburn Kentucky		153
Jacksonville (Fernandina Beach), Florida Orlando (Orange Avenue), Florida River Road, Barbados W. I. Dayton (Oakridge Drive), Ohio Perry, Florida Goldsboro, North Carolina West Flint, Michigan South Mt. Zion, Georgia East Laurinburg, North Carolina Mercersburg, Pennsylvania San Pablo, California Combs, Kentucky Freeburn, Kentucky		102
Crumbleys Chapel, Alabama		147
Hamilton (7th and Chestnut) Ohio		146
Graham, Texas		145
Mt. Carmel, North Carolina		144
Carolina (4th Street), North		140
Plant City, Florida		139
Chattanooga (North), Tennessee		137
Rifle Range, Florida		136
Rome (Fast) Georgia		134
Lenoir City, Tennessee		¹ 34
South Lebanon, Ohio		133
Daisy, Tennessee		133
MacArthur, West Virginia		132
Demorest, Georgia		130
Norton, Virginia		127
Okeechobee Florida		125
Tampa (Sulphur Springs), Florida		125
Louisville (Highland Park), Kentuck	У	125
Brooklyn, Maryland		124
Jacksonville (Springfield) Florida		124
River Rouge, Michigan		120
Vanceburg, Kentucky		119
	10	119
Savannah (Derenna Avenue) Cook	a	118
Savannah (Derenne Avenue), Georgi Austin Indiana		110
Savannah (Derenne Avenue), Georg Austin, Indiana		118
Savannah (Derenne Avenue), Georg Austin, Indiana Millville, West Virginia Bat Cave, North Carolina		117
Savannah (Derenne Avenue), Georg Austin, Indiana Millville, West Virginia Bat Cave, North Carolina Piedmont, Alabama		117 116
Austin (Derenne Avenue), Georg Austin, Indiana Millville, West Virginia Bat Cave, North Carolina Pledmont, Alabama Patetown, North Carolina Lakedale, North Carolina		117 116 116 116
Crumbleys Chapel, Alabama East Lumberton, North Carolina Hamilton (7th and Chestnut), Ohio Graham, Texas Mt. Carmel, North Carolina Mt. Carolina Plant City, Florida Chattanooga (North), Tennessee Rifle Range, Florida Santa Ana, California Rome (East), Georgia Lenoir City, Tennessee South Lebanon, Ohio Daisy, Tennessee Canton (9th and Gibbs), Ohio MacArthur, West Virginia Demorest, Georgia Norton, Virginia Myandotte, Michigan Okeechobee, Florida Tampa (Sulphur Springs), Florida Louisville (Highland Park), Kentuck Brooklyn, Maryland Greenville, Tennessee Jacksonville (Springfield), Florida River Rouge, Michigan Wanceburg, Kentucky Washington, D. C. Savannah (Derenne Avenue), Georg Austin, Indiana Miliville, West Virginia Bat Cave, North Carolina Piedmont, Alabama Patetown, North Carolina Lakedale, North Carolina Melbourne, Florida Louisville (Faith Temple), Ken-		118 117 116 116 115 114

Y. P. E.	Metter, Georgia 10 Wcodruff, South Carolina 10 St. Louis (Gravois), Missouri 10 Findlay, Ohio 10 Blackshear, Georgia 10 Middlesex, North Carolina 10 Arcadia, Florida 10 West Winter Haven (34th Street)
	St Louis (Gravois) Missouri 100
Weekly Attendance	Findlay, Ohio
April 1962	Blackshear, Georgia 10;
	Middlesex, North Carolina 109
200 and Over	West Winter Haven (34th Street),
Middletown (Clayton), Ohio 289 Cincinnati (Central Parkway), Ohio 274	West Winter Haven (34th Street), Florida 100
Greenville (Tremont Avenue),	Eldorado, Illinois 10
South Carolina 254	Paris, Texas 10 Fayetteville, North Carolina 10 Oak Ridge, Tennessee 10 Lakeland (Lake Wire), Florida 10 Tampa (Buffalo Avenue), Florida 10 Zellwood, Florida
Sevierville (Home for Children),	Oak Ridge, Tennessee 10
Tennessee 224 Sevierville, Tennessee 215 Dayton (East Fourth), Ohio 210	Lakeland (Lake Wire), Florida 10
Dayton (East Fourth), Ohio 210	Zellwood, Florida
Lakeland (West), Florida 209 Rossville, Georgia 209	Zellwood, Florida 10 Arthur Hill, Barbados W. I. 10 Naples, Florida 10
Rossville, Georgia	Naples, Florida 100
Hixson, Tennessee 200	75-99
150-199	Savannah (Westside), Georgia 9
Jacksonville (Garden City), Florida 195	Saddletree North Carolina o
Kannapolis (Elm Street), North	Laurens, South Carolina 9
Carolina 195 Jacksonville (Fernandina Beach),	Laurens, South Carolina 99 Milford, Delaware 99 Lawton, Oklahoma 99 Faith Temple, Nassau, Bahamas 99
	Faith Temple, Nassau, Bahamas 9
Florida 186 Orlando (Orange Avenue), Florida 180 River Road, Barbados W. I. 178 Dayton (Oakridge Drive), Ohio 177	Radford, Virginia 9
River Road, Barbados W. I 178	Lake City Florida
Perry, Florida 176	Oregonia, Ohio
Perry, Florida 176 Goldsboro, North Carolina 176 West Flint, Michigan 166	Dunlap, Tennessee 9
west filmt, Michigan 166 South Mt Zion Georgia 165	Garden City, Alabama
West Flint, Michigan	Radford, Virginia 99 Bee Ridge, Florida 99 Lake City, Florida 99 Oregonia, Ohio 99 Dunlap, Tennessee 99 Pasco, Washington 99 Garden City, Alabama 99 Jasper, Alabama 99 Lawrenceburg, Tennessee 99 East Burlington, North Carolina 99 Roanoke Rapids, Morth Carolina 99 Chattanooga (Avondale), Tennessee 99
Mercersburg, Pennsylvania 164	Grand Rapids, Michigan 9
San Pablo, California 157 Combs, Kentucky 153	East Burlington, North Carolina 0
Freeburn, Kentucky 152	Roanoke Rapids, North Carolina 9
100-149	Chattanooga (Avondale), Tennessee 9
	West Indianapolis, Indiana 9
Crumbleys Chapel, Alabama	Chattanooga (Avondale), Tennessee 9. Phoenix (East), Arizona 9. West Indianapolis, Indiana 9. Cleveland (North), Tennessee 9.
Hamilton (7th and Chestnut), Ohio 146	Zion Ridge, Alabama 99 Mount Dora, Florida 99
Graham, Texas 145 Mt. Carmel, North Carolina 144	Homer, Georgia 9
Wilmington (4th Street), North	Homerville, Georgia 99
	Dwart, Kentucky 9
Carolina 140	East Belmont, North Carolina 9. Thomasville, North Carolina 9. Cleveland (East 55th), Ohio 9. Columbus (Belvidere), Ohio 9.
Rifle Range, Florida 136	Cleveland (East 55th), Ohio 93
Santa Ana, California 135	Columbus (Belvidere), Ohio 9
Lenoir City Tennessee	Columbus (Belvidere), Ohio 9: Latta, South Carolina 9: Trafford, Alabama 9: St. Pauls, North Carolina 9: Cincinnati (Hatmaker), Ohio 9: Columbus (Frebis), Ohio 9: Winchester, Kentucky 9: Chicago (Narragansett), Illinois 9: Greenville, Mississippi 9: Whittier, North Carolina 9: Langley, South Carolina 9: Empire, Alabama 8:
South Lebanon, Ohio 133	St. Pauls, North Carolina 93
Daisy, Tennessee 133	Cincinnati (Hatmaker), Ohio 93
Canton (9th and Gibbs), Ohio 132 MacArthur, West Virginia 132	Winchester, Kentucky 9
Demorest. Georgia 130	Chicago (Narragansett), Illinois 90
Norton, Virginia 127	Greenville, Mississippi 90
Wyandotte, Michigan	Langley, South Carolina 90
Okeechobee, Florida 125 Tampa (Sulphur Springs), Florida 125	Empire, Alabama 89
Louisville (Highland Park), Kentucky 125 Brooklyn, Maryland 124	Hartselle, Alabama 88 Bloomfield, Kentucky 88 Middlesboro (Noetown), Kentucky 88 Prockell Tonoccoo
Greenville. Tennessee 124	Middlesboro (Noetown), Kentucky 89
Greenville, Tennessee 124 Jacksonville (Springfield), Florida 120 River Rouge, Michigan 120	blockden, lennessee o
River Rouge, Michigan 120 Vanceburg, Kentucky 119	Kenton, Tennessee
Washington, D. C	Masseyline, Alabama
Washington, D. C	Benton, Illinois
Austin, Indiana 118 Millville, West Virginia 118	Baldwin Park California 8
Bat Cave. North Carolina 117	Baldwin Park, California 8' Salinas, California 8' Covington (4th and Crescent), Kentucky 8' Choca Marikard 8' Salinas (2002)
Piedmont, Alabama 116 Patetown, North Carolina 116 Lakedale, North Carolina 115	Covington (4th and Crescent), Ken-
Lakedale, North Carolina 116	tucky 8' 8' Chase, Maryland 8' Salisbury, Maryland 8' Cornelius, North Carolina 8'
Melbourne, Florida	Salisbury, Maryland 8'
Louisville (Faith Temple), Ken-	Cornelius, North Carolina 8' Somerset, Pennsylvania 8'
tucky 114 Houston (No. 2), Texas 114 Hemingway, South Carolina 113	Scottsboro, Alabama 80
Hemingway, South Carolina 113	Bartow, Florida
Mobile (Crichton), Alabama 112 Poplar, California 112	Ft. Oglethorpe, Georgia 86
Ft. Lauderdale. Florida 112	Zion, Georgia 86 Clarksburg, Maryland 86 Detroit Tabernacle, Michigan 86
Ft. Lauderdale, Florida 112 Jacksonville (Lanes Avenue), Florida 112	Detroit Tabernacle, Michigan 86
Shepherdsville, Kentucky 112	Lexington, North Carolina 86
Washington, North Carolina 112 Fairborn, Ohio 112	Columbia, South Carolina 86 Dillon, South Carolina 88
Wayneshirg Pennsylvania 112	Chattanooga (East), Tennessee 86
Eloise, Florida 111 Lake Worth, Florida 111 Tailahassee, Florida 111	South Pittshurg Tennessee
Tailahassee, Fiorida 111	Bainbridge, Georgia 85
	Dillon, South Carolina 86 Chattanoga (East), Tennessee 86 South Pittsburg, Tennessee 86 Bainbridge, Georgia 88 Oak Park, Georgia 88 Wallins, Kentucky 88 Hagerstown, Maryland 88 Mooresville, North Carolina 88 Kenosha, Wisconsin 88 Caraway, Arkansas 86 Bowling Green, Florida 86 Greenfield, Indiana 86
Bristol Virginia	Wallins, Kentucky 85
Hamilton (Tabernacle), Ohio 110	Mooresville, North Carolina
Garrison, West Virginia 110	Kenosha, Wisconsin 85
Ciearwater, Florida 109	Bowling Green, Florida
Anderson (McDuffle Street), South Carolina 111	Greenfield, Indiana 84 North Ridgeville, Ohio 84
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Olney, Texas	Williamsburg, Pennsylvania

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Totz. Kentucky 83
Pontiac, Michigan 83
Kalamazoo, Michlgan 83
Thorn Mississippi 83
Cross Mill, North Carolina 83
Wllson, North Carolina 83
Rome (North), Georgia 82
Gaffney, South Carolina 82
Ware Shoals, South Carolina 82
Roderfield, West Virginia 82
Skyline Alahama 81
MacClenny, Florida
Starke, Florida 81
Nicholls, Georgia 81
William Run. Michigan 81
Bellevue, Ohlo 81
Nashville (Meridian Street),
Brownfield, Texas 81
Sweetwater, Texas
Torrance, Callfornia 80
Crescent Springs Kentucky 80
South Gastonia, North Carolina 80
Grundy, Virglnia 80
Princeton, West Virginia 80
Dilworth Alabama 79
Geneva, Alabama 79
Sneedvlew, Alabama 79
Huntsville (Governors Drive), Ala-
Springhill Alahama 79
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Knoxville (Central), Tennessee 79
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North Birmingham, Alabama 78
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Sanctifled 1,782 Filled with Holy Ghost 1,317 Added to the Church 1,032
Since June 30, 1961
Saved 38,568
Sanctlfled 17,607
Filled with Holy Ghost 13,340
Added to the Church 9.814

Report of New Y.P.E.'s slnce
June 30, 1961 104

THE FINE ART OF SAYING NO

(Continued from page 17)

one of the outstanding leaders in youth work in the church in his states.

Why not begin right now collecting a good repertoire of ways to say "no," and ways to follow the rough with a constructive, thought-provoking comment? It's fun. It's a challenge. And, once you get started, you'll find that instead of squirming when you have to say "no," you'll welcome the opportunity to help others find higher standards of Christian living.

YOUTH IN ACTION

(Continued from page 11)

chance to make the team at the University of Southern Mississippi. A two-year letterman in baseball, he says his best game was a one hitter when he struck out eighteen batters. He was subsequently given offers of a try at professional baseball.

But Gerald took the right path when he laid his sports' future aside and dedicated his life to the ministry of Jesus Christ. Youth will be challenged by the life and ministry of this young preacher.

ministry of this young preacher.

The National Office and all the State Directors ask you to join in prayer that the General Assembly will be a time of spiritual inspiration in the lives of the thousands of youth who attend.

KEM'S WISH

(Continued from page 13)

ashamed to tell Miss Smith what had happened.

That night, Kem awoke. Father and Mother were working with Grandmother. She was sick with great pain. By morning she was no better. Kem was still angry because of her Testament. Kem ran from the house, across the stubble fields and up the hill to the mission. Miss Smith answered the door. "What's wrong, Kem?" she asked.

"Grandmother's sick. Will the doctor come and help?"

"Of course," said Miss Smith.
"You must pray for her too."

"She burned my Testament. She keeps us from joining the church. I've been angry with her," said Kem.

"But you came after the doctor for her, so you have forgiven her just as Jesus said we should forgive," smiled Miss Smith. "You shall have another Testament."

The doctor was able to help Grandmother. After he came several times, Grandmother was willing to listen to him about Jesus. "When I'm better I'll come to church with my family," she promised. "I'm sorry about the Testament."

"I'll read to you from my New Testament," promised Kem. Grandmother smiled back. Kem had never been happier.

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Sunday School and

Youth Work Statistics

By CECIL B. KNIGHT, National Sunday School and Youth Director

South Lebanon, Ohio

S	u	N	D	Α	Υ	S	C	Н	O	0	L

Average Weekly Attendance

April 1962		
500 and Over		
Greenville (Tremont Avenue),		
Greenville (Tremont Avenue), South Carolina Middletown (Clayton), Ohio Griffin, Georgia Atlanta (Hemphili), Georgia Cincinnati (Central Parkway), Ohio Hamilton (7th and Chestnut), Ohio Dayton (East Fourth), Ohio		786
Middletown (Clayton), Ohio		782
Atlanta (Hamphill) Georgia		596
Cincinnati (Central Parkway) Ohio		556
Hamilton (7th and Chestnut). Ohio		523
Dayton (East Fourth), Ohio		510
- ,		
Kannapolis (Eim Street), North Carolina Jacksonville (Springfield), Florida Anderson (McDuffie Street), South Carolina Cleveland (North), Tennessee Wilmington, North Carolina West Plint, Michigan Bittmore, North Carolina Pulaski, Virginia Rock Hill, South Carolina Orlando (Orange Avenue), Florida Detroit (Tabernacie), Michigan Fairborn, Ohio Lakeland (Lake Wire), Florida		
Kannapolis (Eim Street), North		
Carolina		477
Anderson (McDuffie Street) South		461
Carolina		451
Cleveland (North). Tennessee		451
Wilmington, North Carolina		448
West Flint, Michigan		444
Biltmore, North Carolina		439
Pulaski, Virginia		435
Orlando (Oranga Avenua) Florida		421
Detroit (Tabernacie), Michigan		417
Fairborn, Ohio		414
Lakeland (Lake Wire), Fiorida		400
300-399		
Dillon, South Carolina		395
Anderson (Osborne Avenue), South		200
Fruin North Carolina		390
Newport News Virginia		382
Chattanooga (North). Tennessee		381
Dayton (Oakridge Drive), Ohio		375
Buford, Georgia		366
Perry, Florida		358
Sumiton, Alabama		353
Temps (Buffelo Avenue) Florida		353
Fort Mill South Carolina		344
South Gastonia, North Carolina		341
Monroe (4th Street), Michigan		338
Greer, South Carolina		336
River Road, Barbados Coordi		333
Lengir City Tennessee	a	332
Pontiac. Michigan		330
Avondale Estates, Georgia		329
Winchester, Kentucky		328
Columbia, South Carolina		328
Malsy, Tennessee		327
Tampa (Sulphur Springs) Florida		325
Austin, Indiana		325
Marion, South Carolina		324
Milford, Delaware		318
Chattanooga (East), Tennessee		316
West Gastonia, North Carolina		314
Louisville (Highland Park) Ken-	••	312
300-399 Dillon, South Carolina Anderson (Osborne Avenue), South Carolina Erwin, North Carolina Newport News, Virginia Chattanooga (North), Tennessee Dayton (Oakridge Drive), Ohio Buford, Georgia Perry, Fiorida Sumiton, Alabama Canton (9th and Gibbs), Ohio Tampa (Buffalo Avenue), Florida Fort Mill, South Carolina South Gastonia, North Carolina Monroe (4th Street), Michigan Greer, South Carolina River Road, Barbados Savannah (Derene Avenue), Georgi: Lenoir City, Tennessee Pontiac, Michigan Avondale Estates, Georgia Winchester, Kentucky Columbia, South Carolina Daisy, Tennessee Alabama Tampa (Sulphur Springs), Florida Austin, Indiana Marion, South Carolina Milford, Delaware Chattanooga (East), Tennessee West Gastonia, North Carolina Whitwell, Tennessee West Gastonia, North Carolina Whitwell, Tennessee Louisville (Highland Park), Kentucky 200-299		302
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200-299		
East Laurinburg, North Carolina		295
Sanford, North Carolina		295
Lakeland (West), Florida		289
Fast Lumberton North Carolina		287
Greenville (Woodside Avenue). South		200
200-299 East Laurinburg, North Carolina Sanford, North Carolina Lakeland (West), Florida Radford, Virginia East Lumberton, North Carolina Greenville (Woodside Avenue), South Carolina Wyandotte, Michigan South Rocky Mount, North Carolina Fort Myers, Florida Jesup, Georgia		284
Wyandotte, Michigan		279
South Rocky Mount, North Carolina		279
Fort Myers, Florida	****	277
Jesup, Georgia	****	211

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Nassau (Fath Temple), Bahamas West Indianapolis, Indiana Cleveland (South), Tennessee Phoenix (44th Street), Arizona Rome (North), Georgia Birmingham (South Park), Alabama Baldwin Park, California Birmingham (Pike Avenue), Alabam Louisville (Faith Temple), Kentucky Cleveland (Fulton), Ohio Augusta (Crawford Avenue), Georgi Goldsboro, North Carollina Orlando (East), Florida Lancaster, Ohio Nashville (Meridian Street), Ten-	21
Phoenix (44th Street), Arizona	27
Rome (North), Georgia	26
Birmingham (South Park), Alabama	26
Baldwin Park, California	26
Birmingham (Pike Avenue), Alabam	a 26
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Lenoir North Carolina	- 27
Sevierville (Home for Children)	27
Tennessee	24
Williamsburg, Pennsylvania	24
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Arcadia, Florida	24
Salisbury, Maryland	24
Plant City, Florida	23
Honea Path, South Carolina	23
Parkersburg, West Virginia	23
Cincinnati (Hatmaker), Ohio	23
Beiton, South Carolina	23
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Lawton, Okianoma	23
North Birmingnam, Alabama	23
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Carolina 156 Charlotte (Hoskins Avenue), North Carolina 156	North Wichita Falls, Texas	
Ware Shoals, South Carolina 156	Bernard, Kentucky 13	
Kingsport (Chestnut Street), Tennessee 156	West Liberty Kentucky 12	
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Scottsboro, Alabama 155	Shelby North Carolina 13	Mountain View, Alabama 12
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Decatur, Alabama 153	White Sulphur Springs, West Vir-	
Leesburg, Florida 153		
Mount Dora, Florida 153	Buhl, Alabama 130	
Mount Dora, Florida 153 Tallahassee, Florida 153	Highway, Alabama 13	DEPARTMENT ATTENDANCE
Anderson (Homeland Park), South	Mcnigomery, Alabama 130	Total Monthly Attendance for April
Carolina 153	Savannah (Westside), Georgia 130 Covington (4th and Crescent), Ken-	6
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Marked Tree, Arkansas 152	tucky 130	South Carolina 8,34 Nashville (Meridian Street), Ten-
Largo, Florida	Wilmington (Castle Street), North	Nashville (Meridian Street). Ten-
Largo, Florida	Carolina 130	nessee 2 400
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Cambridge Maryland 152	Guntersville, Alabama	6 Carolina 1,155 5 East Lumberton, North Carolina 1,10
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St. Petersburg (North) Florida 151	Newport, Tennessee 13 Mallory, West Virginia 13 Guntersville, Alabama 13 Sylacauga, Alabama 13 New Summit, Arkansas 13	5 Benton Illinois
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Jacksonville (Southside Estates),	Waynesboro, Tennessee 133 Shafter, California 133 Dade City, Florida 134	4 Gaffney, South Carolina 600



GOD'S SCHOOL

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YOUTH WANTS TO KNOW

By Avis Swiger

Some of our young people seem to be a little hesitant about the Pen Pal Club, wondering if it would be quite right to "go steady" with boys or girls they have met through this medium. You can be assured that there is nothing wrong with the growth of a Christian friendship even though it was begun through the mail. This is nothing like a "lonely hearts club," and we do not offer the services of a marriage bureau; we just make it possible for youth to have the opportunity to make new friends in other parts of the world.

I hope that many of you Pen Pals will meet at the Assembly. It would be nice to have a special dinner meeting at the Assembly so that many of you could get acquainted. Maybe we can begin to plan for such an occasion two years from now. We could appoint some committees to make plans. I think it would be nice if you had identifying badges to wear during that week so that you could recognize each other. Do you like this idea? If you do, let me hear from you.

PEN PAIS.

Miss Truie Ann White (13) Route 1 Batesville, Arkansas

Miss Jana Gay White (11) Route 1 Batesville, Arkansas

Miss Delena Whittaker 3140 N.W. 62nd Street Miami, Florida

Miss Gladys Mae Miller (22) R.D. 2. Box 566 Uniontown, Pennsylvania

Miss Dorothy Swafford Route Batesville, Arkansas

Mrs. Martha Robertson (Widow 52) 14 Short North Wall Street Calhoun, Georgia

Miss Clara Belle Landis (16) 14 East Avenue Petersburg, West Virginia

Mrs. Violet Lilly (Widow 24) Isaban, West Virginia

Miss Virginia Lockhart (16) Isaban, West Virginia

Miss Althea Laney (12) Isaban, West Virginia

Miss Ernestine Stacey (12) Isaban, West Virginia

Miss Judy Hileman (12) Isaban, West Virginia

Miss Carolyn Sue Cline (12) Isaban, West Virginia

Miss Gail Delane Cline (11) Isaban, West Virginia

Miss Darlene Cline Isaban, West Virginia

Miss Linda Brown (21) 440 Fifth Street Marietta, Ohio

Mrs. Stella R. Moneymaker (Widow 54) 50 N.W. 39th Street Fort Lauderdale, Florida

Mrs. Lula Davis (Widow 65) 830 Saint Mary Avenue Marietta, Ohio

Miss Edith Childs (18) Birchwood, Tennessee

Miss Stella Childs (16) Birchwood, Tennessee

Miss Edwinae Foote (17) Birchwood, Tennessee

Miss Ethel Childs (13) Birchwood, Tennessee

Miss Portia Lawson (14) Birchwood, Tennessee

Miss Geraldine Pierce Birchwood, Tennessee

Miss Betty Lou Smith (15) Box 332

Mabscott, West Virginia Miss Rosie Smith

Box 332 Mabscott, West Virginia

Mrs. Pearl McCullough Webb, Mississippi (Widow 55)

Miss JoAnn Vansel (17) Route 2 Sedalia, Missouri

Miss Alberta Vansel (14) Route 2 Sedalia, Missouri

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EDITORIAL

LOVE FOR CHRIST

LEWIS J. WILLIS

HERE IS A single question which should continually probe the meditation of every professed Christian. It is a question that is simple in structure but profound in significance. Actually, a sincere answer to this question reveals the true status of the believer. It is with tender concern, therefore, that the Master tests one's very soul with the searching words, ". . . Lovest thou me?" (John 21:16).

All imagined virtues are ignored by this question. It presents itself to the court of man's true self and demands a correct answer. Simply stated it requires only a simple reply. "Do you possess love for the Person of Christ Jesus?" One must answer "yes" or "no," for there is no middle ground. Hence, the question becomes the rule of true discipleship.

Actually, love for the Person of Christ has always been the law of discipleship. When the lawyer asked Christ for the great commandment, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," Matthew 22:37, 38. Although in this day men have substituted creed, ritual and other measurements as the rule of discipleship, with the Lord the law remains the same, ". . Lovest thou me?"

Notice Christ does not ask about religious position, prestige or possession. He does not ask for one's theological beliefs. Devotion to the church or the kingdom work is not mentioned. Attendance at church services or faithfulness in stewardship is not questioned. All other matters are left out of—rather all are included in—our Lord's question. The all-inclusive and, therefore, all-important question dealt with the personal attachment to a personal Christ.

No one escapes this question. Even the mighty apostle Peter was questioned three times as if to emphasize its importance. Nothing screens anyone from the searching, purging, imperative words. Obvious gifts, distinguishing graces, acknowledged accomplishments do not excuse one from the soul examination evoked by this question. All are examined and all receive a true verdict, for one knows the truth when this question probes him.

Outward religiousness does not exempt one from this query, for one may keep the church law and be piously correct without love. One may hold a high office in the church, but so did Judas. Great religious privileges do not necessarily prevent this question, for Peter had stood in the glory of the Mount of Transfiguration. Unusual self-denial does not forestall the query either, for Peter had been able to say, "We have left all to follow thee"; yet Christ felt it necessary to ask him, ". . . Lovest thou me?"

THIS QUESTION IS a divine X-ray which proves the true condition of the professed Christian. It examines his profession of faith for truth and sincerity. It analyzes the handshaking and backslapping to show the amount of genuine fellowship and brotherhood. It reveals clearly how many of the "sacrifices for Christ" were honest or were efforts for praise and self-exaltation. It portrays plainly how many of the efforts to succeed in Christ's work were stimulated by personal vanity or selfish ambition.

There is a story of a Christian who slept and dreamed. In his dream the Christian was met by a stranger who asked, "How is your love?" The Christian reached into his bosom and brought forth his love. When weighed, it amounted to one hundred pounds. The Christian felt very happy but then notices the stranger was preparing to analyze his love. When he had broken it into atoms and tried it in fire, he made notes of his test and handed them to the Christian saying, "May God save you!" The following were the notes:

Wood, Hay and Stubble

Bigotry, Prejudice and F	ranaticism 10	parts
Personal Ambition	23	parts
Love of Praise	19	parts
Pride of Denomination	15	parts
Pride of Talent	14	parts
Love of Authority	12	parts

Pure Love

Love to God	4 parts
Love to Man	3 parts

Without love for Christ everything is wrong for the professed Christian. Every testimony becomes as a "Sounding brass or a tinkling cymbal." Worship becomes a "form of godliness" without power. Christian fellowship becomes awkward and strained. Stewardship becomes acts of habit and possibly hypocrisy. The Lord's sacrament becomes a mockery. Indeed, love is the vital breath which gives substance and meaning to Christianity.

Love for Christ is our urgent need today. It will transform and make us to become like Christ in compassion, tenderness and service. It will bind believers together and keep them in the right path. It will provide sufficient energy to attempt the difficult task and persevere until it is finished. It will still the grumbling tongue, purge the envious heart, silence gossiping lips, and empty a scheming mind. Love to the Person of the Lord is the element which makes religion alive and salvation real. I implore you, therefore, to hear and answer well the Master's question, "... Lovest thou me?"

By Betrice Boyle

T WAS ONE of those mornings it could rain or shine, the clouds were drifting back and forth across the sky.

Joan yawned and stretched, then she jumped out of bed. It was late and she had to prepare Sunday breakfast for her brother. She felt perturbed; she shook her head to clear her mind. Joan had an odd feeling that she would have to decide soon what she would do about her friendship with Dave Barker. She couldn't put it off much longer and she hated to make decisions.

Art Elwood and her brother, Bob, were all home for the spring vacation. She had dated Art some, for school picnics, and things like that, before he went away to college. However, there was nothing serious about her friendship with Art.

Getting dressed for church she still felt annoyed with her brother about last night when he had found out about her date with Dave.

"You, Joan Baldwin, chasing around with that Barker guy just doesn't add up. Mother wrote to me about that guy."

"Dave's okay," Joan told her brother feeling more conviction now that Art Elwood and her brother were home.

"But you can't drift along like

this," Bob told his sister. "Running around with that guy and his crowd is plain foolishness."

"I'm old enough to choose my own friends, Bob, only you and Mom persist in treating me like a child." With that she turned and hurried upstairs to get dressed for her Saturday night date with Dave, leaving Bob looking after her in a strange way.

She hadn't seen Art yet. Bob had left Art off at his house before he drove his jalopy on home.

Joan walked into the living room and gave Art a dimpled smile as he stood next to her brother waiting to drive them to church. Art was more handsome than she had remembered. They shook hands; Art put both his big strong hands over hers.

"Glad to see you again, Joanie," Art said softly.

"I'm glad you and Bob are back," said Joan.

The three young people rode along in Bob's car. Joan was silent, as her thoughts were about Dave. He was older than she, sophisticated, and a man about town. She had liked Art, but that was before she dated Dave. However, she noticed that Art was as nice as ever to be with.

Neither her brother nor Art had been able to come home for the holidays. They had to work their way through school, and they couldn't get off from their jobs to come home. Art broke into her thoughts.

"Where's your mother, Joanie?"
"Mom helped Grandma Walker
prepare chickens for her freezer
last week, she'll be back for tonight's service."

AT HOME after the morning service, Joan fixed lunch for her brother and Art.

"What's the program for tonight?" her brother asked.

Before she could answer him, Art asked, with a twinkle in his blue eyes, "Sure now, aren't you on the youth program tonight, Joanie?"

Joan had a hard time making the words come. "Well, that is, I'm supposed to sing, but. . . ." Joan felt confused and guilty. She didn't know what to do about her date with Dave, because if she broke her date with him he would be angry.

"I have a date with Dave." She spoke in a whisper. She saw the twinkle leave Art's eyes, he frowned but he didn't say a word.

"It's up to you, Joan; it's your choice," Bob said slowly to his sister. Then to Art, "Let's take those slides over to Rev. John Patten's house. I want his advice about which ones of the church's youth



activities at college to show at the youth meeting tonight."

"It's up to you, it's your choice." Those words of her brother's echoed in her thoughts all afternoon as she was getting ready for her date with Dave. What if she wasn't going to the meeting tonight. She knew there would be a big crowd at the youth fellowship to welcome back Art and Bob, and she would have liked to be there too. Sure they were disappointed she wasn't going, but she had her life to live. What difference did it make if she wasn't at the meeting. She never let dating Dave interfere with Sunday morning worship. Although she did miss Sunday night's youth meeting at church.

Joan pondered her brother's words, even though she felt that Dave meant more than tonight's service.

Surely it didn't matter too much who her friends were as long as she behaved herself. But Dave wasn't a friend, her friendship with him was different. Joan had to admit it, wrinkling her brow in thought. Her dating Dave was more than the casual dates she had with fellows she went to school with, it was more serious.

The trouble was she couldn't bring herself to break off her friendship with him, she wasn't

sure she wanted to. She wasn't really happy dating Dave either, but he was fun to be with, even if he did smoke, she didn't have to. True, he wasn't a Christian and he refused to go to church. Sometimes during their dates she would talk to him about her religion. Dave would argue and ridicule her church. She had hope that someday he would become a Christian. However, she never seemed to be able to make him see how important it was.

As they would ride in Dave's expensive sports car, the wind blowing through her hair, she felt sort of sophisticated sitting beside such a neat man about town. At first she was scared at the fast way he drove his little car, as they passed other cars on the highway, ducking around them.

"It's the age of speed, Joan," Dave had said when she protested.

"You have to live reckless in this jet age."

Joan caught some of his reckless spirit, and it thrilled her. They parked and "necked casually," that's what Dave called it. But to Joan it wasn't casual. She didn't want to give him up, still she never felt quite right about dating Dave, if only he were a Christian. Joan stood by her bedroom window staring out—brooding—the clouds

were rolling in.

"It's up to you," Bob's words came back to her unbidden. A small voice seemed to say, "It's up to you, Joan, you are the one to choose what you will make of your life."

Did she want a cheap sophisticated life with a self-centered man? What had happened to her, anyhow? She never planned to fall for a man like Dave, a man that wasn't a Christian. A friendship like that could lead to a romance the Lord couldn't bless. Why had she ever had that first date with Dave? Christians live by the Scriptures. It is what men live by that counts, not expensive cars and costly clothes, or fun.

AT SIX O'CLOCK her mother and brother and Art left for church. As she watched them leave, she knew she still liked Art a lot.

She heard Dave's car come to a sliding stop out front. She hurried out to meet him on the porch.

His well-groomed look and his egotistic smile made no impression on her now that she was thinking and acting like a Christian.

"Dave, please sit down a moment, I have to talk with you." He looked at the clean but worn porch furniture critically.

(Continued on page 21)

THE

SHADOW

By Honore Osberg

OF YOUR LIFE

Is Influencing Others for Evil or for Good

HE BLISTERING RAYS of the blazing noon-day sun bore down upon Kartar Singh. The Lama of Tsingham had sentenced this Tibetan to death by torture because he professed faith in Christ. He was ruthlessly sewn up in a heavy wet yak skin and thrust out into the merciless heat of the day. The hot sun caused the skin to contract slowly into a painful death trap.

Kartar Singh's agony was almost unbearable, but his spirit was undaunted. As the sun was setting, he asked permission to write a parting message to those he would leave behind. With great suffering he scrawled these words:

"I give to Him who gave to me
My life, my all; His all to be;
My debt to Him, how can I pay,
Though I may live to endless day?
I ask not one, but a thousand lives
For Him and His own sacrifice.
Oh, will I then not gladly die
For Jesus' sake, and ask not why.

The dying heart-cry of this martyr was not without effect. One of the highest officials of the Lama's palace was gripped by mighty conviction as he thought of Kartar Singh's brave stand for Christ. The same night that Kartar Singh went to be with his Saviour, this official confessed Christ.

People are watching your life. "The unconscious influence of any man," says Samuel Zwemer, "is always greater than his conscious influence, whether for good or evil." As Peter walked down the streets of Jerusalem, his shadow brought healing to men and women. Your deeds and words, too, are casting shadows that will influence the lives of others. The things you do and say may cause someone to stumble or may win some soul to Christ.

A famous doctor told of a lecture in which Robert Ingersoll, the infidel, said there was no hell. The Bible was a lie, he told the students of Rush Medical School in Chicago. He also mocked at the idea of eternal retribution. That night great numbers of young medical students went out into the lowest places of vice and sin. If what Ingersoll said was true, if there was no hell and no judgment, then, they reasoned, they could act like animals. The words of that scoffer had made a deep imprint for evil on those young lives.

HORACE BUSHNELL was one of the most

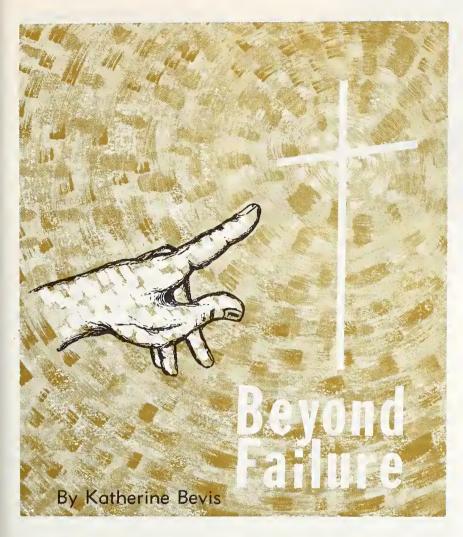
popular professors at Yale when a young preacher came to the college for a series of meetings. The preacher poured out his heart, but there was no real conviction of sin among the students. In prayer, the Lord showed this preacher that the students were being influenced by Bushnell, the outstanding unbeliever. The preacher went to Bushnell and told him plainly how he might seek Christ. Bushnell realized he was responsible for keeping many students from accepting the Saviour. At home, alone, he paced restlessly up and down his room as the Spirit of God dealt with his heart. Finally he called out, "O God, if there is any God, show me if Jesus Christ is Thy Son, and I will promise to accept Him as my Saviour and confess Him before the world." Soon the glorious light of salvation flooded into the darkness of Horace Bushnell's heart. When he came out on the side of Christ, almost every young man at Yale was converted.

Even your very conversation may be influencing some soul toward God. One day John Bunyan, author of *Pilgrim's Progress*, came upon a group of women who, he thought, were gossiping. His curiosity was aroused by their lively manner of conversation and so he drew near to eavesdrop. He heard them tell of the loving Saviour and the glory of salvation. This occasion was one of the things which influenced John Bunyan to give his heart to Christ.

Many of the Burmese took Christ as their Saviour because of Adoniram Judson's consistent walk with God. This missionary went through great suffering to give the gospel to Burma. On one occasion he became greatly burdened to carry the message of salvation to an inland city, but the King refused him permission. "They will never be able to resist your scarred hands," he told Judson. Judson's life was a testimony stronger than any of his words. Before he could speak the Burmese language, he walked up to a Burmese man and clasped him in his arms. This man told afterward that an angel had embraced him. It was this love for souls, shining from his heart and translated into the deeds of daily living, which earned for Judson the title of "Mr. Glory Face."

Paul advised the Philippians: "... be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Philippians 2:15, 16).

The shadow of your life is falling upon others to influence them for evil or for good.



ACH OF US AT some time or other will be called upon to face a crisis. Since the dawn of civilization there have been crises. Some of these have been met with courage and fortitude; others have been met with cringing and fear.

What is it that determines the difference in the way a crisis is met? It is said that William Ewert Gladstone, the British statesman, spent several moments morning and night in meditation upon the 3rd verse in the 26th chapter of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Inner resources, direct gifts from God, enable us to weather any storm. A true Christian is always given the ability to meet the crisis.

History bears record of those who have gone through disappointments

in life, who have met and faced great crises, yet have gathered up their assets and with determined faith have moulded them to better use.

A blind poet who lived in ancient Greece, and who trod the dusty roads 1,000 years before Christ was born, chanting his poems to the music of his lyre as he begged for food, was none other than the one whom we know today as "the world's greatest poet," Homer, who wrote the immortal "Iliad" and "Odyssey."

A YOUNG CHILD, cruelly treated by a drunken father, cried out in faith, "I will defy my fate," and today we sit entranced as we listen to the beautiful strains of music composed by this deaf musician, Beethoven.

A Greek slave in Rome, lame be-

cause of the torturous treatment applied by a former master, destitute of even a name, would shame many today. This slave's master, who was Nero's secretary, allowed his slave to attend lectures by Rufus, the Stoic. Epictetus, the name given this slave by his master (the name meaning "possession"), listened attentively to this lecturer, and he later became one of the greatest philosophers of his time. So great were his writings that Emperor Marcus Aurelius counted, The Discourses of Epictetus among the things for which he was most grateful.

And so with all others who fought beyond failure: Livingstone, seeking the source of the Nile and the enlightenment of the Dark Continent, knowing that his strength was ebbing away; Washington at Valley Forge, surrounded by his ragged, unpaid army, and slurred by deceitful leaders back home; Louis Pasteur, jeered at by scientists of his day for his disease-preventing projects—all these men must at times have seen the black face of despair. Nevertheless, they persevered, weathering the storms which raged about them.

The life of Paul was one crisis after another, yet, he emerged from each of them stronger and more indomitable in his determination to be an overcomer. He knew what it meant to "go beyond failure" when he said, "Let this mind be in you which was also in Christ Jesus." Paul knew completely what that "mind" was, for he met each crisis with calmness and clear thinking. Not once did he waver in his faith. He used faith as an everyday practical sustaining power.

David knew how to meet the crises in life. "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15), and again, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

There is a spiritual reserve that we may build up that will carry us "beyond failure," a spiritual reserve which can be drawn upon to help us through the time when greater spiritual strength and deeper faith are needed.

E DEPARTED the airport in Kingston, Jamaica, with tears in our eyes as we had to leave our Brother and Sister Luke Summers. In the few days that we had spent with them, our lives were enriched by their

YOUTH Revival in Barbados

by Peggy Humphrey



deep love for God and His work.
Our next stop was in San Juan,
Puerto Rico, where we spent the
night. The team met together the
next day to pray for God to go before us into Barbados. As we prayed,
God assured us that there is a way
to the heart of every man, woman,
boy, and girl, and He would find
that way.

We boarded the plane again and left for Barbados. Upon our arrival at the airport, we were warmly greeted by our missionaries Brother Claude Smith and Brother Charles Matthews. It was rather late so they took us immediately to the River Road New Testament Church of God. Tiredness was felt in body as we rode along toward the church, but when we heard the Bajan saints of God singing under the anointing of the Holy Spirit we felt the joy of the Lord becoming our strength. Gerald Johnson preached a powerful sermon, "Is There Not a Cause," which greatly stirred the youth. When the message was ended, an invitation was given for those who wanted to dedicate themselves anew to this great cause to come forward. Many responded to the call and prayed with great fervency for God to take their lives and use them for His cause. One young man prayed sincerely for God to use him to preach the gospel.

The next day Brother Smith showed us through Bridgetown. Many of the church people greeted us in the market and along the streets. That evening we separated into three teams and went to different churches. As we preached the Word of God, again souls re-

sponded and gave their hearts to the Lord Jesus Christ.

Saturday, June 2, the team went with the youth from the churches all over the island on an excursion. A picnic lunch was taken along and enjoyed by all. After the picnic, everyone met in a large circle and again enjoyed the blessings of God in two wonderful outdoor services.

WE DROVE home after a wonderful day of fellowship with our brothers and sisters in Christ. Again we went down upon our knees and asked God to give us a move of His Spirit.

The team went downtown in Bridgetown for an open-air meeting. It was thrilling to see how the Spirit of the Lord blessed in this service. Elaine Price sang "I Am Not Worthy." It then began to rain, but among those dear saints of God who had met with us, there were some who prayed and God stopped the rain. We continued to testify and tell of God's great love. Brother Don Aultman sang "In Times Like These." As he sang the Spirit of God moved on the hearts of those listening for they realized that these are trying hours in which we live. Gerald Johnson then preached "Mercy and Righteousness Have Met Together." Souls grasped the truth that even in times like these because of the mercy of God they could have their needs met. As the invitation was given for souls to be saved, two Anglican girls came forward into the circle and fell upon their knees in the midst of all their friends. Then a backslidden girl came forth. When they prayed God fulfilled John 6:37, "... and him that cometh to me I will in no wise cast out." As the young people witnessed among the crowd, God saved other souls.

Sunday morning, we met with the churches all over the island for an island convention. As we came together, God met with us. Again their joyful singing thrilled our souls. The message found its place in the hearts of the people.

Sunday evening we broke into our three teams to go to River Road, Cox's Road, and Fitz Village. In all these services, God again

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Rev. Alonzo Justice Overseer of Trinidad, Welcoming at Customs, Port of Spain





By M. I. Joseph Meenachil

OUR FIRST WEEK IN

TRINIDAD

E LEFT THE Seawell Airport, Barbados, on June 4, at 8:30 p.m. bidding farewell to the New Testament Church of God saints who were gathered there to give us a "send off." The sweet memories of the wonderful time in the Lord, especially the great Annual Youth Convention, were still fresh upon our hearts. This convention was held at the Christian Tabernacle in the heart of the city of Bridgetown.

Upon arriving at the airport in Port of Spain, Trinidad, on Monday, June 5, at 9:30 p.m., we were met by the Overseer, the Rev. A. E. Justice, the pastors, and many of the believers who greeted us with sincere smiles on their faces and great expectation in their hearts. The Rev. Justice introduced each pastor to the Assistant National Sunday School and Youth Director, Don Aultman and the student director, Gerald Johnson, who each spoke a few words of greetings. The team members were also given an opportunity to greet the pastors and believers. After our welcome, we traveled nearly thirty miles south from the airport to Point-a-Pierre where we were to stay in an Indianstyle bungalow.

The next morning some of us

visited Port of Spain, the chief city, where a special interview was arranged on Radio Guardian's program, "Emphasis on Youth." This interview was instrumental in telling the people of Trinidad about the Lee College, Pioneers for Christ Club, and other soul-winning activities, with special emphasis on the purpose and mission of the Caribbean Summer Witness Team.

Soon after our interview, we went to the famous Woodford Square Park, which is located in front of the government building, Red House, in the heart of the capital. There we met bearded Hindu men wearing dhotis and turbans, and Moslem girls wearing saris over their heads. Here in Trinidad, as in India, the Hindus and Moslems sit on mats with their legs crossed. Our team witnessed and many souls accepted Christ as their personal Saviour. Yes, from the very beginning of our efforts in Trinidad, we could see a move of the great power of God which is able to transform human lives.

AFTER OUR meeting in the square, we returned to our quarters in Point-a-Pierre. On our way back, we saw many Hindus and Moslems, and we also heard some oriental songs. Light colored

Hindu prayer flags which were fastened to bamboo poles were seen in front of many Hindu homes. The Hindus believe that as long as the flags wave in the wind, their prayers are going up to heaven. Moslem flags were also seen flying from the walls of a great snowwhite mosque with its onionshaped domes, minarets, and crescents, towering high above. We visited a Hindu temple of "Vishnu" which is in the shape of a jelly mould and stands under a mango tree. Its walls are frescoed with the figures of Shiva, Parvati, and of her son, Subramania. Outlines of a linguam and the bull of Shiva, were also visible. Pictures of Hanuman, the monkey god, the blue and red peacocks, the elephant god, Ganesh, and Krishna, the husband of 16,008 wives, were painted on the walls.

Our next visit was to San Fernando, the second largest city in Trinidad. There we talked to various kinds of people: Chinese, Negroes, and Indians. Many young people were saved and among them were a Moslem girl and a Hindu boy.

The team was divided into three groups to minister in three differ-

(Continued on page 24)

By Mary Alice Young

S IT QUITE honest to waste the time of others? Maybe you never thought of wasting time in this way?

Do you waste time through want of foresight and firmness? Do you allow trifles to encroach upon your time? Do you lack concentration, just dawdling along, wasting your energies? In striving to make up the time you lost, do you, in your haste, accomplish nothing at all? If you are guilty of any of these habits, then you have plenty of company.

It is possible that we are more likely to think of not wasting our own time than wasting the time of our neighbors. It is also possible that you may be on time for every appointment. You may be on time for classes, but it is the other fellow who is late, so your own time is often wasted. We have no right to keep others waiting unnecessarily, and by the same token, other people have no right to expect us to wait either. A person's time is one of his most priceless possessions. It is up to us to respect his right to use his time in the manner in which he sees fit.

Start in good time, do everything in its own time, take your time. If you follow these rules you will have all the leisure you need and some left over. Time is elastic, almost indefinitely so. Mary J. is given a task, she is told that she will have one full day in which to do it. The day's end arrives and Mary has not even partially finished the job. Kathy B. was given the same task and told she would have to complete it in the four hours allotted her. Kathy not only finished the task, but had some time left over for other jobs. Organize your own activities and do not bother with useless trifles. If you have a lot of things to do, put them in order; do first what has to be done first, either because it is the most important, or because it is of more



around.

If for some reason, an unforseen contingency arises, take your time, don't lose your temper and get excited. See what may be omitted and what may not. Take care of the most important and let the other wait. "Sufficient unto the day is the evil thereof."

Think a moment about wasting the time of your brothers and sisters and of your family. Here is a case in point.

THE MCMAHON family had eagerly looked forward to the Sunday School picnic for a

whole year. Mother and Daddy had worked hard all day Saturday preparing the picnic lunch. Mother had washed and ironed the dresses and suits and everything was in order. For three months, the children knew that it was important to be at the bus terminal no later than twelve o'clock on Sunday. The buses were to leave promptly, and if anyone arrived after twelve, there was no way for them to reach the picnic grounds. After arriving at the end of the bus route, the Sunday School classes would take a ferry. Only one ferry would run that particular day. And, knowing all this, Jonathan and his brother Mark decided at eleven-thirty to run to the corner store to have their dollar bills changed.

"Hurry right back boys," Mother cautioned. "You remember, only one bus, and only one ferry!"

The minutes passed, and Father glanced at the clock on the kitchen wall. "Where can those boys be? It's five minutes of twelve." The minutes ticked away. The clock on the bookcase struck twelve. No sign of the boys down the street. The baby began to cry and the older children joined in.

At ten minutes past twelve when Mr. Boyce, the man across the street, saw nine-year-old Kathy, he called, "thought you people were going to the picnic." This only sent the little girl into hysteria.

At twelve twenty-five, Mark and Jonathan came sauntering down the street as if they had all day and all night to waste. The only explanation they had was that Mark had lost a dime in a grating outside the store, and they had been trying to retrieve it. The family was crestfallen. Something that belonged to them had been wasted.

Is it quite honest to waste another's time? We might say that it is thoughtlessly dishonest in the strictest sense of the word.

> Dear God, In the past I have been guilty of wasting not only my time, but the time of others. Forgive me God and help me today to be more thoughtful. Help me to use every moment of every day in a fruitful way.

By Chester Shuler



Saved By A Sentence

"For the Son of man is not come to destroy men's lives, but to save them," Luke 9:56.

NUMBER OF YEARS ago a notorious criminal, awaiting execution for a murder which he had committed, spent his last days writing a strange book. He chose the title, A Gentleman in Prison, and because of the circumstances and his zeal to tell his story, temporary stay of execution is said to have been granted until the book was finished.

When a Christian friend learned that this man had been sentenced to die on a certain date, he sent him a copy of the New Testament. The prisoner had always been antagonistic to any form of religion, but his Christian friend sent the Book with a fervent prayer that God would in His own wondrous way touch the criminal's hard heart and cause the truth to penetrate before it was too late.

At first the man refused to read the New Testament. However, he did not destroy it, and finally he opened it carelessly and read a stray verse now and then. Once he chanced to read Luke 9:56: "For the Son of man is not come to destroy men's lives, but to save them."

"Those words stuck," he said lat-

er, in his book; "I felt sure they were spoken by Someone who wanted to teach men the right way to live."

His next glance into the Word fell upon Luke 15:7: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

"I was not greatly impressed by this verse," he said later, "but my interest was kindled, and later I read the story of the crucifixion. When I found those words, 'Father, forgive them; for they know not what they do,' spoken by Jesus about those who mistreated Him, I stopped. I was stabbed to the heart as if pierced by a fifth nail.

"What did that reveal to me? Shall I call it the love of the heart of Christ? Shall I call it His compassion? I do not know what to call it. I only know that with an unspeakably grateful heart I believed!

"Through that simple sentence I was led into the whole of Christianity. I could believe that a Man who prayed like that must be the Son of God—for such an act was not possible to any ordinary man.

"Christ's graciousness to the two thieves crucified with Him touched me also. A thief and murderer myself, one convicted and condemned to die soon, I could understand those men's feelings. I had been the unrepentant, hard-hearted thief; now I felt as I'm sure the other man must have felt when Jesus said, "Today shalt thou be with me in paradise."

This man, who seems to have remained anonymous, had spent a total of twenty-seven years in prison. After he became a Christian his conduct was exemplary, and certain persons sought a pardon for him. But he declared he would refuse to accept it: he didn't want men to think he had turned to the Lord Jesus Christ simply to gain physical freedom.

Soon after the completion of his book, he was executed. "I shall be content," he wrote in concluding his story, "if in the future just one villain like myself shall be helped by the account of how I was saved through God's leading."

Yes, God's Word is "quick, and powerful . . . a discerner of the thoughts and intents of the heart" (Hebrews 4:12).



And Be At Peace

ERHAPS NO OTHER quality is more desired today than peace of mind. Without this characteristic, other desirable attributes fade into nothingness. Prosperity can hardly satisfy a man that has no peace of mind. Beauty, handsomeness, intelligence, or popularity can hardly appease the desires of one who is not at peace with himself.

Peace is referred to numerous times in the Scriptures. "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid," Jesus told His disciples before departing.

Paul, in writing to the Thessalonians, admonished, "And be at peace among yourselves."

David, in Psalm 34:14 wrote, "Seek peace, and pursue it."

Thus, it seems that peaceful living is a commandment. But how often do we find Christians today who are not totally at peace. And why?

We are all aware of the hindrances to peace. The international political scene with its unrest and turbulence promotes anxiety. The March, 1962, issue of *U.S. News and World Report* had this to say: "Tensions in the world are mounting, not subsiding . . . You need to be prepared for more crises, more threats,

more dangers."

The rising crime rate, the domestic strife, alcoholism, and the laxity of morality in existence today help mar the peace of many homes.

But in spite of troublesome times, we are still admonished to live peaceful lives in the Christian realm.

Unless individuals find peace from within, it is hardly likely that they will ever know the virtue.

But how is peace cultivated?

Peace of mind comes from a right attitude toward God and our fellow man.

God seeks the attention of the creatures He created. In sending His Son, the plan of redemption was made complete. A person who has not accepted Christ as his Saviour has missed the first step in finding peace. "For what shall it profit a man, if he shall

gain the whole world, and lose his own soul?" asked Jesus.

The proper attitude toward our fellow man should be that of kindness and helpfulness. Should he be in need, we must minister to that need if in the realm of possibility. After Jesus had delivered the parable of the Good Samaritan, He admonished the listeners, "Go, and do thou likewise." In other words, the needy we know about are our responsibility.

And how possible it is for the wrong attitude to creep into our thinking in relationship to our conduct with our fellow men. Perhaps, we get to thinking a little more highly of ourselves than we ought to think and forget to prefer our brother as we are admonished in the Scriptures. Sometimes harsh and thoughtless words are spoken that must be made right in order to gain peace of mind. Bitterness over unforgiven faults in another may destroy peaceful thoughts. Resentment over real or imagined hurts might have to be repented of to gain a peaceful attitude. Misunderstandings arise and must be faced maturely.

How often does "keeping up with the Joneses" cause us to sacrifice principles that lead to a peaceful mind? Materialism and possessions must be put in their proper perspective, or they will cause needless unrest.

PETER MARSHALL, noted Senate chaplain, in praying for peace of mind, said, "Father, I know now, if I ever knew it before, that only in Thee can my restless human heart find any peace.

"For I began life without knowledge, but full of needs. And the turmoil of my mind, the dissatisfaction of my life all stem from trying to meet those needs with the wrong things and in the wrong places.

"Help me so to live that my conscience shall not have to accuse, so that I may be saved the necessity of trying to mend that which need never be broken. I know that only then will the civil war within me cease.

"May I be willing to have Thee with me in play as well as in work, knowing that with Thee I shall have

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A Children's Story

JOHNNY MAKES NEW FRIENDS

By Roy Bernard Jussell

OHNNY HOPPED up the porch steps into the kitchen.

"Mother, I have a big idea." Before she could ask about it, he said, "I can do a kind deed if you will help me."

Mother put her hand on Johnny's shoulder and looked down at him. She said, "Jesus wants us to do kind deeds every day. I'll help you if I can, Johnny."

"Thanks, Mother." Johnny hugged her and Mother smiled. He said, "When I walked by 775 Robin Avenue, there was a strange family moving furniture into the house. They had two boys and two girls, and they all looked tired. I waved and they waved back."

"Oh, do you want to go and help them?" asked Mother.

"They are finished now, Mother. But may I take some supper to them?"

Mother said, "Well, let us think." She looked at the clock on the wall and said, "I don't suppose the lady has started to make their supper yet—it's so early."

Then Johnny heard his neighbor, Freddie, call. "I wonder what Freddie wants."

Freddie was on the porch with a bound. "Let's play soft ball, Johnny." He had the ball in his hand.

"Maybe I can't just now," Johnny said, "Mother might let me take some hot supper to some strangers."

"To strangers?" Freddie asked. "How do you know they would like it? They are strangers."

"Yes," said Johnny. "But if I make friends with them, then they won't be strangers any more."

"They won't like it," Freddie said.

Johnny went back to Mother.

Mother said, "I have this tasty stew, with potatoes and vegetables. Lots of it. Could you carry it to them carefully?"

"Yes, Mother. I'd be very careful."

JOHNNY WASHED his face and hands real well and combed his hair. He saw that his blue shirt was clean.

Mother said, "It was lucky that I made two apple pies, so one can be for the strangers. But first go and ask the lady if she'd like the food. Tell her that you would like to bring it to them."

Johnny ran down the street, to the house on Robin

Avenue. He talked to the nice lady. Her name was Mrs. Benson. Then Johnny hopped along home.

Freddie was playing catch by himself. He said, "I saw that you did not take over the hot supper, Johnny. So you see I was right. You let strangers stay strangers. Now we can play catch."

But Johnny only went indoors to Mother. He told her what Mrs. Benson had said.

Mother poured the beef stew into a shiny kettle and covered it neatly with wax paper. She put wax paper over the delicious pie, too. Then she put the pie into a big brown bag, and the stew into another brown bag. Both bags had a handle.

Mother said, "Now be very careful, Johnny. Don't walk so fast that you might spoil everything."

"Yes, Mother," Johnny promised, taking a bag in each hand. Mother opened the door.

Freddie saw Johnny and said, "I know that you will drop them or spill them."

Johnny did not answer but walked on slowly.

Soon Johnny stood on the porch at 775 Robin Avenue. He pressed the button and heard the door chime play a tune. Mrs. Benson opened the door and smiled.

"Be sure to thank your fine mother, Johnny. I'll go and thank her myself when I'm not so busy, And thank you, too, Johnny."

He said, "Mrs. Benson, maybe you should look and see if I spilled anything."

Johnny opened the bags so that Mrs. Benson could look.

She said, "Nothing spilled at all." Then she called her four children and they came. She said, "This is your new friend, Johnny. He wants strangers to become good friends."

"Yes," the children said, and smiled.

"I hope that all of you will come to my church this Sunday." He told them the name of the church and then started home.

On Sunday morning Johnny sat in Sunday School. When he looked around he saw the four Benson children there. He was happy that he had made friends of strangers and brought them into his church. Of course, maybe Mother had helped the most to bring them.

GOD AND EDUCATION

By Ray H. Hughes, President of Lee College



DUCATION IS preparation for life. There is no true education outside of Christian education. This is the reason it is so important that God be considered in all of our learning. For the wiseman Solomon said, "In all of thy getting, get understanding." As man acquires knowledge, he must with this knowledge have an understanding of God in order to be a balanced individual.

The educational system of our country was founded upon the principles of Christianity. In fact, one hundred and three out of the first one hundred and six American colleges were founded on Christian principles. But today, on the great campuses of America, Bible truths are in a constant battle for survival. Sixteen out of seventeen top American educators have no interest in God. This is a far cry from the attitude of educators in colonial times.

In those early days of America, higher education found its incentive and inspiration in the Christian revelation of God. Today that revelation has been darkened and educators have drifted from the originial intent of education in America. One of the leading educators, Dr. Ellwood P. Cubberly, calls attention to the fact that "The most prominent characteristic of all the early colonial schooling was the predominance of the religious purpose in instruction." One

learned to read chiefly to read the Bible and to know the will of the heavenly Father. There was scarcely any other purpose in the maintenance of elementary schools.

In the days of our forefathers, religion was the heart of the school curriculum. In fact, in 1647 a law was passed that was called, "The old deluder Satan Law." The purpose of this law was to teach children to read that they might overcome evil through the study and application of the Scriptures. The early settlers of America valued school most because it taught their children to read the Bible.

The "hornbook" or "battledore," the first instrument put in the hands of early American children for study, was a small wooden paddle-shaped implement. This first book contained the alphabet, numerals, the Lord's Prayer and other reading matter. Following this hornbook was the New England Primer of which 97 per cent was Bible. In this New England Primer the rhymed alphabet began, "In Adams fall, we sinned all." In this book was an outline of Puritan theology including the shorter catechism and John Cotton's, "Spiritual Milk for Babes." Following this Primer, the Book of Psalms, then the New Testament and the Bible as a whole were introduced into the early curriculum.

But today, the Bible is barred from many of our public schools simply because we have listened to atheistic individuals and yielded to pressure from godless men and women who would rise up against the truths of God. Now we have come to the place that there are only twelve states left out of the fifty states in the United States of America, that require Bible reading in the public schools. In twenty-five states, the reading of the Bible is permitted; but in eight, it is

totally prohibited. We are progressively losing our grip on God. This is the reason that secular education, separate and apart from the Bible, cannot produce a happy generation. One who has no grip on God lives a narrow life of drudgery. If man would live a life of happiness and peace, he must lift his sights above this perishable earth and raise his interest to things eternal.

Woodrow Wilson, one of the great presidents of the United States. made the statement, "There are a great many problems before the American people. I would be afraid to go forward if I did not believe there lay at the foundation of our schooling and all our thought the incomparable and unimpeachable Word of God." If Woodrow Wilson were living today, I wonder what his feeling would be concerning the future of America in the light of the attitude of modern educators. The teachers of the early schools were required to belong to the church and to be pious individuals. But today, numerous teachers scorn the thought of God undermining the foundation of young souls. God's Word said, "If the foundations be destroyed, what will the righteous do?"

Education that breeds a resentment against God and the principles of Christianity is one of the most devastating things that could happen to our country. Because it is our faith and confidence in God that has made our country great. The Bible says, "In all thy ways acknowledge him, and he shall direct thy paths." If we fail to acknowledge God in our educational system, then we are facing tragedy. In fact, my friend, I do not wish to spread any more gloom on the dark horizon of our times, but unless we correct and change our ways, we are headed for disaster.

The Word of God warns us in Deuteronomy chapter 8, "Beware that thou forget not the Lord thy God . . . And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." Education that does not include God is a menace to society and enslaves man. Only the truth can set men free. Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." No man can teach the full truth without teaching God. The Bible is the basis for all truth.

NOT LONG ago at a meeting in Miami, Florida, I sat in a seminar on Communism. The leader of this group said that there were at least thirty Communist front groups carrying on activities unrestrained on American campuses. No wonder J. Edgar Hoover recently made the statement. "Communism is having a field day in the United States of America." American education is in a dilemma. The very foundation upon which our educational system was built has been eaten away by the termites of atheism, liberalism and Communism.

Recently, some of the godless parents, knowing that the Bible had been outlawed from the schools in many states, objected to a prayer that had been adopted by the New York State Board of Regents. This board had prepared a simple prayer for the students to pray in which God was recognized.



These parents contested on the premise that it was unconstitutional for this prayer to be prayed in a public classroom. It was only a simple prayer. These are the words:

Almighty God, we acknowledge our dependence upon thee. And we beg thy blessings upon us, our parents, our teachers and our country.

When this matter was taken to the Supreme Court, it was ruled that the prayer trespassed against constitutional guarantees of religious freedom. The very things that have maintained and kept freedom for our country are now endangered by a minority group who is using our privilege of freedom to tear down the principles of freedom.

One commentator said, "Some parents regard this simple prayer to be a violation of the United States Constitution, which nowhere forbids prayer or the use of prayer in public schools. R. B. Norman, President of the National Association of Secondary School Principals, has similarly stated, "Our nation's founders never intended that the constitution which they helped frame would be used as a lever to remove the Bible and its moral teachings from the public schools." A local newspaper editor writes, "And how about that clause in the constitution which guarantees the free exercise of religion. Maybe we need a counter offensive against all those who from whatever motive seek to undermine the exercise of religion and to educate judges who cannot see the woods of basic principle for the tree of pettifogging legalism."

This attitude of godlessness among parents and teachers is the reason for the delinquency of our time. Can we expect that our homes and schools will produce a balanced moral and spiritual generation under such godless leadership? In the early American schools, the teachers were deeply interested in the moral and spiritual life of the children. But in so many cases today, teachers are interested in teaching lessons and not pupils. Imparting knowledge but failing to bring their pupils to the knowledge of the truth. Dr. A.



A. Hodge of Princeton has said, "I am as sure as I am of the fact of Christ's reign, that a comprehensive and centralized system of national education, separated from religion as is now commonly purposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic beliefs this sin-rent world has ever seen." Then another statement which comes from Dr. Hodge is very significant, "It is capable of exact demonstration that if the party in the state has the right of excluding from the public schools whatever he does not believe to be true, then he that believes least must give way to him that believes absolutely nothing."

No matter how small a minority the atheists or agnostics may be, it is self-evident that if it is consistently and presistently carried out, in all parts of the country, the United States system of national popular education will be the most deficient and wide instrument for the propagation of atheism which the world has ever seen. For Patrick Henry once said, "It is impossible that a nation of infidels or idolators would be a nation of free men. It is when people forget God that tyrants forge their chains." But does the constitution of the United States forbid the teaching of religion in our public school? Let us notice the first amendment to the Federal Constitution which reads in part as follows:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

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into your BIBLE READING

By Grace V. Watkins



S YOUR BIBLE-READING time an adventure? Is it the "best time of the whole day"? Does it give you refreshment and inspiration, making you feel as though Jesus is beside you, and you could turn your face to Him and talk over any problem with Him?

Or, sometimes (maybe even often), does one of the following statements fit you: "My Bible-reading time seemed like just another duty today"; "Well, I've gotten that done, but can't say I feel inspired"; "I can hardly remember what I've just read."

If you have Bible-reading troubles, it helps to remember that most fellows and girls have, at one time or another. But, as most varieties of trouble, if you stand off a little way and look at yourself objectively to discover why you have troubles, you can soon change things for the better.

Why not start off by turning those binoculars on yourself and discovering whether your approach to Bible reading is one of the difficulties? What's your attitude toward your Bible reading? Do you tell yourself, with a sigh: "Guess Bible reading comes next. I've got to get it done," or "I am so tired, but I want to read the Bible before I get in bed," or "I'm trying to win an award for reading the Bible every day, so here goes."

If one of these describes your prelude to Bible reading, why not try this approach: "How wonderful it is to have a Bible and reading it is holy fellowship with Christ! This time I may find a verse that will be a shining light for my future."

You see? The emotional "set" makes a difference. If you feel that Bible reading's a chore, it will be. If you feel that it's wonderful, an act of worship, then it will bless you.

Take another look now through those binoculars and notice the question, in bright pink letters, "When should I do my Bible reading?"

"Does that matter?" you ask in surprise.

Indeed it does! Who is going to get more out of Bible-reading time—Dan, who reads just before tumbling into bed after a day of five classes, two hours work at the drugstore, and an evening of studying? or Margie, who reads her Bible first thing in the morning, as fresh as a newly opened violet?

Yes, you might have to get up a little earlier! But isn't it worth it, to find that soul-lifting experience of the morning watch? If you've been at youth camp, remember how you were stirred by the morning watch time, when the beauties of nature were all about you and companionship with God was a vivid, unforgettable reality! Why not recapture that same experience by yourself each morning?

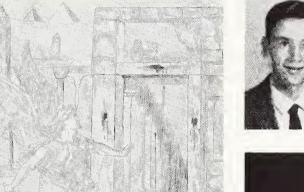
YOU CAN'T BE in a place as lovely as that island, or wood, or shore you had for company at camp—true. But perhaps, you can find a quiet spot in the yard, if the weather permits—by a tree or hedge or near a flower garden, or beside a vine. If

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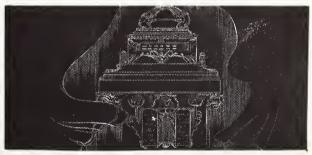


JERRY MOORE

Subject matter taken from the Holy Scriptures has been the preoccupation of artists for many centuries. The meticulously rendered drawings reproduced here were executed by a seventeen-yearold artist from Hampton, Virginia. His name is Jerry Moore and is a member of the Rev. Norman H. Roope's church in Tabbs, Virginia.

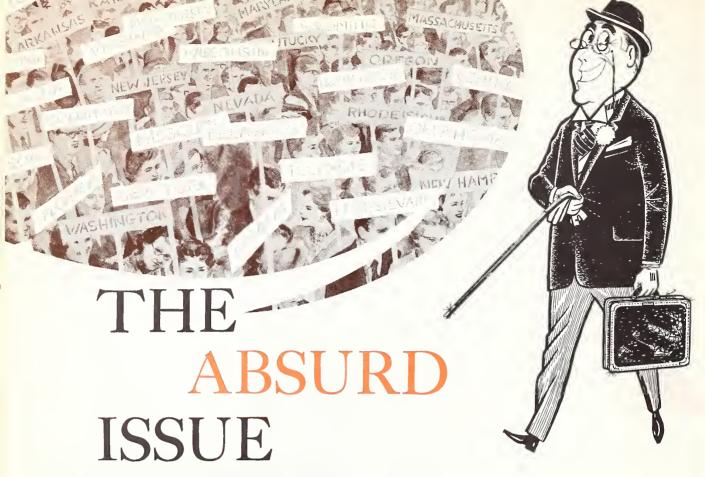












By Lon Woodrum

NE ECHO FROM the Presidential election the last campaign, belated as it may seem, still remains in my mind. It is due to an editorial which appeared in the London Daily Telegraph at the time when the word prestige was being bounced about vigorously by both parties.

Among other things the editorial said, "The truth is, of course, that prestige abroad is an absurd issue on which to fight an election at home. It is tantamount to giving foreigners the right to choose the next President."

The article may have reminded some United States citizens of the British journalist who earlier was visiting the States, and who, when, during an interview by a reporter, the same subject of American prestige abroad came up, commented upon the matter.

The Englishman said in effect that the Americans were too sensitive about their standing abroad. He pointed out that the British had been disliked by many people for centuries, but he added, "Americans resent people disliking them, but the Britishers rather like being loathed!" (How many people in Britain would agree with their journalist, we do not know!)

Once, during the time when the candidates were tossing the word prestige about with no small gusto, we decided to check it in the dictionary. This is what we found: "Power to command admiration; ascendancy from general admiration to esteem; commanding position in men's minds."

Perhaps the world is more prestige-minded today than at any other time in history. This may be especially true of the people in the United States. We may have developed something of an anxiety complex over what the rest of the world thinks of us. At times we appear to be more interested in influencing people than in making friends! Granted that it is an American trait to want people to

like them; still, getting folk on our side doesn't necessarily prove anything in favor of our character. Russia seems to have any number of people on her side. But a nation's prestige may be high abroad and her character at a distinct low at home.

The fact remains that it is character that counts, however much it may be minimized by men in high places. A maker of proverbs "Righteousness said long ago, exalts a nation: but sin is a reproach to any people." The man who said that belonged to a nation that at times was low in prestige; in fact, it was more often downgraded than honored. Yet, at its heart, despite its many failures and blunders, it usually held something more valuable than popularity-a deep sense of spiritual values, a strong loyalty to justice, a respect for goodness, and a real faith in God.

When did righteousness ever have abiding prestige in the camp

of evil? How can a decent, moral nation have "power to command admiration" from governments that are corrupt, despotic and without truth?

An incorruptible officer of a just law could not expect to hold "ascendancy from general admiration or esteem" when he was surrounded by cutthroat hoodlums. Iniquity never did show any tendency to honor goodness.

If men are to plant their pennants on the side of God, they must be more interested in the principles of right and justice than in prestige abroad.

THE ULTIMATE tragedy for a nation, of course, is for her to lose not only her prestige abroad, but her character at home as well. This happened to a country called Judah long ago. She lost the support of her allies and incurred the wrath of giant Babvlon. Worse, she decided to face her crises without God. The ironbreasted legions of Nebuchadnezzar rumbled over the Arabian desert, crossed the Jordan River. and laid their battering-rams against the gates of Jerusalem. The mighty gates gave way at last and the grasshopper-like hordes of Babylon poured through the breaches. They outraged the women, slew old men and children; they took thousands of hapless Judeans back to Babylon as captives.

With the smell of death yet in his nostrils, Judah's prophet released his sorrow in an agonizing poem. "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they have become her enemies!"

The prophet-poet rushes on in a Niagara of woe, giving vent to his tormented spirit. But there's something odd about his poem, *Lamentations*. It does not charge the pagan Babylonians with guilt so much as it lays the blame for Judah's

fall at her own gates. The hint is there that God would have marched to Judah's relief had Judah asked for help from God. But Judah had decided to fight her battle without Him.

Lamentations is about as dreadful a report as one may find in history. "Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are widows . . . Our skin is black like an oven because of the terrible famine . . . They ravished the women in Zion, and the maids in the cities of Judah, Princes are hanged up by their hands . . . children fall under the wood. The elders have ceased from the gate, the young men from their music. . . ."

Confronted by such a scene, how ironic do the opening words of the poem appear to us—"she that was great among the nations! Judah had had prestige. Had she kept faith with God, despite a loss of prestige, she could have kept her honor. But because of her loss of integrity and character, history could only report that her fate was deserved.

Americans are not only concerned with prestige abroad, but nationally. Could we not justly charge countless individuals in this country of seeking prestige—of desiring "ascendancy from general admiration or esteem"? Outdoing the Joneses is almost a way of life with us. Jockeying for positions of power uses up much of our time and energy.

And considering the church, one often wonders if all our effort toward ecumenicity is toward unity of the Christian spirit, or toward a vast organic union that will command prestige. We may well be troubled in mind by Arnold Toynbee's prediction that an ecumenical welfare state might be the thing that will *replace* a discarded Christianity!

WE HAVE but to scan history to see on whom prestige finally falls. It is *time* that tells at last what nation, or individual "commands position in men's minds."

Take the case of a rabbi who traded a place of power for "a

conscience void of offence toward God, and toward men." How foolish would the word prestige have seemed had it been applied to that man in his day! The Greeks thought he was insane; his own people called him a heretic. Rome saw him as a traitor. He was mobbed, jailed, starved, beaten. Many of his Christian brethren looked askance at him. We don't know for certain where he died, or how. But one can scarcely walk down the street without bumping into a Paul, or listen to a sermon without hearing one of the testimonies that burst from his pen as from a rocket. Standing two thousand years away from the great Apostle, we can see his prestige his "power to command admiration."

Backtrack from Paul to the Man on the cross. A cross was a gangster's death-beam. Surely the cross was a poor place to look for a person of prestige—with the howling mob hurling its curses at the bloodsmeared victim, and His disciples in hiding! But that Man on the cross was not depending on men's opinions of Him. He was heaven's Man, stubbornly keeping step with God's will. Men voted for His execution; but God followed the vote with a Resurrection!

The editorial in the London Daily Telegraph uttered a strong truth. "Prestige abroad is an absurd issue on which to fight an election at home." It's rather a foolish word at any time unless we expect to "command admiration" by the principles of righteousness. "Commanding position in men's minds" is not enough; we need a proper position in the mind of God.

This leads us to mention a particular prestige mentioned by Jesus—though it shows up in the most unlikely place for a most unlikely reason. Angels are confessing a man's name in heaven because the man confessed a Man's name on earth! This is prestige in high places, as the result of an act that seems rather incapable of giving a person "power to command admiration."

But then Jesus said, "The things that are impossible with men are possible with God."

PUT GLORY INTO YOUR BIBLE READING

(Continued from page 16)

these places aren't available to you, dedicate a corner of your room, or a special chair in the living room, maybe by a window. Any place that's dedicated will do.

"Shall I read a whole chapter?" you ask. "And how long should I read?" Nobody can give you the answers to these questions. Over and over again our Lord talked about the foolishness of having a host of rules and regulations for every phase of life. The attitude of the heart is what counts. If you read three verses and find deep spiritual renewal that's better than reading three chapters with only 10 per cent of your mind really functioning.

"Shall I just read the section straight through?" is another question you may ask. Many fellows and girls pause often during their reading—to meditate on a verse, to ask God's help that the message may be deeply meaningful, to memorize a verse that will be repeated during the day, to mark a passage.

Be leisurely in your reading. A reader who flops into a chair, yanks the Bible open and dives into reading isn't likely to accomplish much more than just "getting it over with." If you close your eyes and say a prayer for guidance before you begin to read, Bible-reading time will be more holy and inspiring.

"Should I just open my Bible and read any place?" you wonder. Planned reading is more helpful. A five-star choice will include the four Gospels especially, along with Acts and the Epistles. In the Old Testament you'll thrill to the beauty, dignity, and faith of books like Isaiah, Job, and Psalms. And what rich suggestions for the happy, well-integrated life are found in Proverbs.

It's also enriching to avail yourself of devotional booklets from your publishing house, including some material designed for teen-agers. Background study of the particular book you're reading helps also. How much can you find out about the author, the times in which the book was written, etc.? Ask your Sunday School teacher, the pastor and your youth counselor for suggestions. If your town has a Christian bookstore, browse through it and see what's available, or ask someone to help you.

If you often find that it's hard to keep your mind on what you're reading, it could be that you need glasses. It could also be that you need a different Bible, one with larger print, better quality paper, and one that stays open without your gripping it as though you were prying open a stubborn box.

Bibles vary greatly in price. But by planning ahead, saving your allowance or working a few hours a week on the side, you can soon have money enough to pur-

chase a beautiful Bible. Choose carefully and be sure that the one you purchase has all the characteristics you want. Then you will enjoy your Bible and be proud to show it to your friends.

Do you belong to a Bible-reading club? This is a great experience. There's an almost unlimited opportunity for variety in meetings and for reading aloud. Reading aloud not only makes many passages more meaningful and lovely; but it gives you training in using your own voice, gives you confidence in reading before others. After such a club is well started, you can enjoy bringing unchurched fellows and girls to the meetings. What an opportunity for witnessing!

Have you ever heard a Scripture-reading choir in action? If your school or town has someone who could direct this sort of choir, what are you waiting for? It's a fine Christian activity. It provides wonderful times with other Christian fellows and girls, and it's witnessing at its highest.

A choir of this sort that becomes A-plus may be invited to give programs at civic events, or even at state meetings of various kinds.

"Why," you exclaim, "Bible-reading troubles are mostly negligence on the part of the individual." You're so right! What are you doing about your

AND BE AT PEACE

(Continued from page 12)

peace and joy and no regrets."

Bible-reading time?

Confucius once said there are three marks of a superior man: "being virtuous, he is free from anxiety; being wise, he is free from perplexity; being brave, he is free from fear."

The qualities of virtue, wisdom, and bravery will, no doubt, aid us in our quest for peace of mind. And strength through prayer should never be overlooked. F. Martin Bates had this to say in his poem:

"When worn by toils of busy days,
Christ found it always good to pray.
In solitude He sought a place
To talk with God and seek His grace.
So when I'm weary, worn and weak,
Continually His face I'll seek!
In secret prayer, O blest retreat,
We need not ever know defeat.
New strength for tasks both great and small,
Is promised those who on Him call
So when I'm weary, worn or weak
Continually His face I'll seek.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:4, 5, 37).

WHAT MEN LIVE BY

(Continued from page 5)

"We can talk on the way, girl; I have plans for tonight, come, time's a wasting. We'll be late for Bill's shindig."

"Listen to me, please, Dave," Joan cut in, "I've been thinking a lot, about us and I just don't see how we can continue to—to date."

A shiver went through her. Why had she even for a minute weak-ened her testimony for Christ?

"You're loco, plumb loco, Joan, are you or are you not my girl?" Dave asked shifting from one foot to another impatiently, his eyes dark with anger.

"I'm serious," said Joan, "It's . . . well, it's what we live by. It isn't that I don't like you, but we have such different values of what life means. If you were a Christian. . . ."

She was trembling; how did she ever get herself in such a mess.

"I told you before I'm off that religious stuff if that is what you are getting at," Dave hissed through his teeth, "Are you coming with me or aren't you?"

"I can't go with you," Joan whispered.

"Okay, I'm not going to ruin my evening arguing with you." With that Dave hurried out to his sports car and roared down the street much too fast.

Joan saw that the sky was a deep blue and the evening star was bright, the storm had blown away as she hurried along to church.

She was late, the young people's meeting had already started, so she sat down quickly in the back of the church.

Bob and Art were in front, sitting on the platform. She didn't think they saw her though. Art was handsome, even tempered, and a clean cut young Christian.

Joan was proud of her friendship with him. She felt happy, happier than she had since Art went away to college a year ago.

Their friendship was good, she knew that, and what ever came from it would be right.

She knew the Lord could bless them, for they both were Christians living by God's Word.



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LOUISIANA'S

SUMMER PROMOTIONAL PROGRAM

By Floyd D. Carey, Jr., Youth Director

JUNE — "Refuse to Retreat"

JULY — "Maintain Active Feet"

WHO WAS IT that wrote, "There's nothing wrong with summer that a little less heat, a little more lemonade, a little less humidity, and a little more swimming, a little less work, and a little more homemade ice cream wouldn't correct?" Who ever it was overlooked one major fact—the summer months compose a large part of a person's life which can either be lived or lazily endured. Why follow the example of animals who escape the discomforts of changing seasons by hibernating. "Defeat the

up Christian service.
In church work the summer months impose a slump, in Sunday School attendance and in church activities. The rebuff for this slump is that people are going on vaca-

heat." Make the summer months

a real treat and a time of stepped-

AUGUST — "Promote an Unusual Feat"

tion. This is true, but it is also true that in part the slump is due to a "let-up" in planning and in promotion. Paul says, "Be instant in season, and out of season." Christian service should not be halted or reduced by seasonal changes or conditions. Our obligations are the same:

Count your obligations, Name them one by one, And it will surprise you What the Lord wants done!

The summer slump is wild and it appears that it cannot be tamed. However, in Louisiana we are sponsoring a program to "saddle" the slump and ride to a Sunday School attendance increase during the summer months. Our churches have united in a drive to "Bump the Slump," "Defeat the Heat," and "Prove Christian Loyalty" during

the hot, sultry days of the summer months.

Trophies and beautiful streamer ribbons will be awarded to churches each month who "Defeat the Heat" and have an increase in Sunday School attendance or Sunday School offering. Two aims are foremost in the award system—love and loyalty. Love for the Sunday School by attending, loyalty to the Sunday School by giving.

This intensified attendance promotional program will include the months of June, July and August. The publicity promotion includes posters for each church and each Sunday School class, pins with a "Defeat the Heat" inscription for each Sunday School scholar, a full page in the State paper each month and many other striking eyecatchers to help remind church members to "Defeat the Heat" and to make the summer months a period of progress and not retreat.

Has the summer heat got you? If so, I invite you to do three things: Refuse to Retreat—Purpose to make the summer months profitable, personally and for the church. Maintain Active Feet—Go places and do things, personally and for the church. Promote an Unusual Feat—Set your sights on something that needs to be done, personally and for the church. You'll be surprised, how the slump can be bumped.

BEAUFORT Y.P.E. CONTEST

The Y.P.E. of the Beaufort Church of God has recently closed a contest with wondrous results. The contest was based on a point system, one point for each attendant, one point for each dollar raised. There were three group captains, Junior, Youth and Adult. The group captain with the highest number of points at the close of the contest was to receive a new suit for Easter.

The results of the contest were as follows: Jack Easler, Junior Group Captain, with 601 points. Luther Walton, Youth Group Captain, with 621 points. Wayne Easler, Adult Group Captain, with 635 points.

Since the contest ended with record breaking and almost tying results, our pastor, the Rev. Charles Anderson told the people that we only needed forty-eight points to bring the two group captains with the low numbers to tie the highest number. If this was done all three group captains would receive a new suit for Easter. The people immediately responded and gave an offering that was over \$48.00. This tied each group captain with 635 points each. Each captain wore a new suit for Easter.

The total attendance for the quarter was 861. The total amount of money raised during the contest was \$1.240.91.

—Reporter

COUPON QUEEN. JASPER, FLORIDA



The Coupon Queen of the Jasper District is Miss Gwendolyn Deas of the West Lake Church of God. She collected a total of 5,726 coupons. She will attend the Church of God Youth Camp at Wimauma, Florida, with all expenses paid.

FLORIDA CAMP MEETING

By Donald K. Koon

HE TEEN TALENT Parade on Youth Day in the Florida Camp Meeting was one of the most interesting parts of the camp meeting. A large forty-one-voice youth choir from the Lake Wire Church in Lakeland, directed by George Harley, won the award in the vocal category. Rev. W. C. Byrd, pastor of the church, was literally beaming with joy over the outstanding performance of his young people.

In the night service on Youth Day, Rev. Phil Roberts, State Sunday School and Youth Director, led the youth of Florida in a most inspiring and uplifting "Musicrama." The theme of the service was "Giving Christ 'First Place' in Our Hearts." For the second year in a row, Reginal Daniels af Panama City became Florida's Bible Quiz Champion. Harney Reynolds of Bartow was the State Coupon King, having raised about 30,000 coupons for the Children's Home.

Rev. Houston R. Morehead, Overseer of Florida, for the fourth straight year did a marvelous job of moderating the entire meeting. Rev. Charles W. Conn, Bible lecturer, blessed the hearts of a great host with his lectures on the "Corinthian Church." At the outset of the meeting Rev. Ray H. Hughes, night evangelist, chose "Let it Fall on Me" as a theme for the meeting. Truly the meeting was one of the most Pentecost centered meetings Florida has ever known. Messages and the interpretations were given and a huge throng of people were saved, sanctified, and filled with the Holy Ghost.

The meeting was blessed with the presence of such outstanding men as Rev. Wade H. Horton, Rev. A. M. Phillips, Rev. Earl P. Paulk, Rev. L. H. Aultman, Rev. Wallace Swilley, Rev. Donald Aultman, Rev. H. B. Ramsey, Rev. J. T. Roberts, Rev. Lewis J. Willis, Rev. Zeno C. Tharp, and a host of others.





Group captain for the Red side, Beverly Harrison; Y.P.E. President, Mrs. James Harrison; Group captain for the Blue side, Brenda Harrison.

Left to right: Shirley Emery, Franklin Simmons, Martha Gosnell, and Terry Wofford.

A SUCCESSFUL CONTEST

The young people of the Glassy Mountain Church of God enjoyed a wonderful contest during the first quarter of 1962. Two group captains were chosen. The captains chose sides; one the Blue, and the other the Red. They also chose a boy for each side to wear a white shirt and a girl for each side to wear a white blouse. Each time a dollar was raised on the Blue side

a patch was put on the shirt or blouse representing the Blue side. The same procedure took place on the Red side. The Red side won with the most patches.

Together the sides raised \$403.77 during the quarter. The Lord really blessed the young people in their efforts to raise money for the building program, for which we give God all the praise and glory.

SPRINGFIELD JACKSONVILLE, FLA. GRADUATION BANQUET

The Springfield Church of God gave a graduation banquet in honor of the seniors on Friday night, June 1, in the Educational Building. There were approximately 40 who attended.

The entertainment committee of the Youth Friendship Club decorated the auditorium with a beautiful southern night, stars and moonlight scene with candle light. The menu consisted of delicious southern fried chicken and all the trimmings. Going along with the theme, "Under the Southern Skies," the group was entertained and served by Mrs. Lora Jumpp, Mrs. Pat Purvis, Mrs. Arielle Center,

Mrs. Eloise Rainey and Mr. Ed Hackle, all dressed as southern colored folk. A special quartet and band provided the group with a hilarious act consisting of a washtub, scrubboard, mouth harp, guitar and other homemade instruments.

A special solo, "Graduation Day," was sung by Renei Folino. Our pastor, the Rev. Lindsey F. Pratt, served as master of ceremonies with the Rev. Bo Peeples as guest speaker. After a very inspiring talk, the group was dismissed in prayer. This event will long be remembered in the minds of our students and graduating seniors.

-Miss Shirley Kelly, Reporter

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GOD AND EDUCATION
(Continued from page 15)

One of the great achievements of America is that it has prevented litigation over religion. Unless modern learning incorporates the scriptural revelation and unless this revelation is allowed to illuminate the students of our century, and unless the whole range of knowledge makes Jesus Christ as its center, our educational system will continue to crumble. The God consciousness of America is fast fading on the campuses of our country. The godless atheistic groups who worship the creature rather than the creator have been given

over to varied and sundry lusts.

WHILE VISITING in Daytona Beach, Florida, during the Easter holidays, twenty thousand college students invaded that small town. Their philosophy of behaviorism and relativity were put into full swing. They did the twist all night long, drank beer by the barrels and behaved disgracefully. This independent rebellious attitude is bred in many of the classrooms throughout America. Parents let me warn you that now is the time to prepare your family for a Christian education. An education that includes God, the Bible and Christian principles. For education without God will damn your family. It will only make them haughty, lifted up in their own pride and filled with their own sense of security, which is a false security. Let us support the Christian colleges throughout the country which still endeavor to maintain the original purpose from which American schools were founded.

"O God our father, save us from the throws of Communism, atheism and infidelity. Awaken the people of our country and cause them to be aware of the cold slimmy hands of Satan that have reached into the heart of our school system and are about to squeeze the very life from it. O God, we recognize Thee this day. And out of the humility of our hearts we call upon Thee. We know that pride goeth before de-

struction and a haughty spirit before a fall. Because men are seeking to lift themselves up, they are failing to recognize You. We know O God, if man would be lifted from the cragmire and from the drags of iniquity, he must look up to You. For You are the one that has brought us out of the miry clay and out of the horrible pit and put our feet upon the rock and established our goings, now O God, continue Thou Thy love with us. Let us ever recognize Thee and may we be preserved because of our recognition. Turn America back to God, turn the teachers and leaders of our country back to God and His principles. Grant this partition our Father. Amen."

FIRST WEEK IN TRINIDAD

(Continued from page 9)

ent churches for the next three nights. During the day, we visited many homes, talked personally to various kinds of people, leading many to the Lord.

Friday and Saturday of the first week were set aside for Workers' Training Courses. For these courses, the team was divided into two groups for the Northern and Southern districts of the Island. In the North, the workers met at the Montrose New Testament Church of God, while in the South, they met in the Point-a-Pierre New Testament Church of God. Topics discussed were: "How to Organize a Y.P.E.," "How to Prepare a Y.P.E. Program," "How to Prepare a Sunday School Lesson," and "Principles of Personal Soul Winning."

One young man told me how much our youth team had inspired him. Another Moslem Indian boy said that he had never seen, previous to now, young college students witnessing for Christ. Praise the Lord! We are sure that our efforts and labors here in this Island will not be in vain. I would like to say personally that this invasion has been a great blessing to me and it has helped me to understand the growing need for the gospel, and my duty in spreading the living Word.

YOUTH REVIVAL IN BARBADOS

(Continued from page 8)

poured out His Spirit. River Road had a mighty move of God. The singing was most inspirational. As Don Aultman sang, "When I Meet You in Heaven," the power of God fell. Brother Aultman preached a most heart-stirring message and souls were blessed by the power of God.

Monday we gathered for a great prayer service and thanked God for the souls that were saved in Barbados. Brother and Sister Smith, Brother and Sister Matthews, and several native pastors drove us to the airport, where we were again greeted by many of the friends we had made on the island. This was one of the greatest compliments that could have possibly been given to us. How precious to see that large group of Christians telling us good-by.

We expressed our love and appreciation for them. One of the older saints of God said, "The next time we meet we'll have much more time to spend together-eternity."

As we waved good-by from the airplane, in our hearts we thanked God for such a wonderful visit with our brothers and sisters in Barbados.

STATISTICS

(Continued from page 27)

Napies, Florida	. 98
Bristol, Virginia	. 98
Plant City, Florida	. 98
East Laurinburg, North Carolina	- 97
Haines City, Florida	. 97
Chicago (Bridgeview), Illinois	- 96
Boonviile, Mississippi	. 96
Anderson (McDuifie), South Carolina	. 96
Mlddlesex, North Carolina	. 95
Iowa Park, Texas	- 95
Fairfield, California	- 94
Patetown, North Carolina	
Saint Pauis, North Carolina	. 94
Fairborn, Ohio	. 94
Middletown (Rulus), Onlo	. 94
Fair Piay, South Carolina	94
Woodruff, South Carolina	- 94
Santa Ana, Caiifornia	- 94
Starks Florida	93
Starke, Florida	- 93
Columbia, South Carolina	. 33
Dilion, South Carolina	- 93
Pook Hill South Carolina	- 93
Rock Hill, South Carolina Paris, Texas Mobile (Crichton), Aiabama	- 93
Mobile (Crichton) Ajahama	. 02
Berton Fiorida	- 02
Grand Rapids, Michigan	92
Okeechobee Fiorida	- 65
Okeechobee, Fiorida St. Louis (Gravois Avenue), Missourl	92
Gaffney, South Carolina	92
Piney Grove, Georgia	91
Washington, D. C	
Randleman, North Carolina	91
Trustas Consult, 1101 VII Cal VIIIa	. 31

Lawton, Okiahoma 91	Zeilwood, Fiorida 80
Greenville (Woodside Avenue), South	Mabieton, Georgia 80
Carolina 91	Summerviile, Georgia
Pujaski, Virginia 91	Owings Mills, Maryland
Puiaski, Virginia	Columbus (Belvidere), Ohio 80
Odum, Georgia90 Monroe (4th Street), Michigan90	Dayton, Tennessee 80
Monroe (4th Street), Michlgan 90	Sylacauga, Alabama 79
Kenosha, Wisconsin	Eioise, Fiorida
Kimbrei Chapel, Georgia	Tuiare, Caiifornia
Ft. Myers, Florida	West Hoilywood, Florida 79
Ravenna, Kentucky 89	Winchester, Kentucky 79
Washington, North Carolina 89	Biadenboro, North Carolina 79
Anniston, Aiabama 88	Cramerton, North Carolina 79
Arcadia, Fiorida 88	West Gastonia, North Carolina 79
Trafford, Alabama 88	Biuefield, Virginia 79 Tyiersville, Tennessee 79
Savannah (Derenne Avenue), Georgia 88	Tyiersville, Tennessee 79
Austin, Indiana 88	Hazard, Kentucky 78
McLain, Mississippi 88	Jacksonviiie (Lanes Avenue), Fiorlda 78
Thorn, Mississippi 88	Morgantown, Mississippi 78
Zion, Georgia	Lake City, Fiorida
Asheboro, North Carolina 87	Bat Cave, North Carolina 78
East Beimont, North Carolina 87	Spencer, North Carolina 78
East Burilngton, North Carolina 87	McMinnville, Tennessee 78
Burnsville, North Carolina	Birmingham (North), Aiabama 77
Gastonia (Ranio), North Carolina 87	Coaldale, Alabama 77
Skyline, Alabama 86	Tifton, Georgia 77
Fort Pierce, Fiorida 86	Benton, Iiiinois 77
Roseiand, Ohio 86	Somerset, Kentucky 77
Oriando (East), Fiorida 86	South Gastonia, North Carolina 77
Columbus (27th Street), Georgia 85	Beilevue, Ohio
Rome (North), Georgia 85	Cincinnati (Hatmaker), Ohio 77
Detroit (Tabernacie), Michigan 85	Urbana, Ohio
Langiey, South Carolina	Hugo, Oklahoma
Memphis (Barton Heights), Tennessee 85 Mount Olivet, Georgia 84	Seneca, South Carolina 77 Middle Valley, Tennessee 77
Tarboro, North Carolina 84	Townsend, Tennessee 77
Kingsport (Chestnut Street), Tennessee 84	Graham, Texas
Fort Worth (Riverside), Texas 84	Adamsville, Alabama
East Gadsden, Alabama 83	Jacksonville, Alabama 76
Torrance, California 83	Scottsboro, Aiabama 76
Cashiers, North Carolina 83	Belie Giade, Fiorida 76
Pembroke, North Carolina 83	Straight Creek, Alabama
West Fayetteville, North Carolina 83	Miami (North), Florida 76
Williamsburg, Pennsylvania 83	Winder Georgia 76
Aiken, South Carolina	Winder, Georgia 76 Tarpon Springs, Florida 76
Nashviile (Meridian Street), Tennessee 83	Royal Oak, Michigan 76
Owen's Chapei, Alabama 82	Charlotte (Parkwood), North Carolina 76
Vadaiia, Georgia 82	Morgantown, North Carolina 76
Oak Park, Georgia 82	Pinetops, North Carolina
Fort Lauderdaie, Florida 82	Baidwin Park, Caiifornia 75
Dwarf, Kentucky	Porterviile, California 75
Louisviile (Faith Tempie). Kentucky 82	Buford, Georgia 75
Brownfield, Texas 82	Chicago (Narragansett), Iiiinois 75
Brownfield, Texas 82 Marbiedale, Tennessee 82	Chicago (Narragansett), Iiiinois 75 Cawood, Kentucky 75
Prosser, Washington 82	West Liberty, Kentucky 75
Saiisbury, Maryland 81	Hagerstown, Maryland 75
Salisbury, Maryland 81 Hamilton (Tabernacle), Ohio 81	Byrds Chapei, Mississippi 75
Everett, Pennsylvania 81	Goodwiii, Mississippi 75
Chattanooga (Ciifton Hiiis), Tennessee 8i	Benson, North Carolina 75
Chattanooga (East), Tennessee 81	La Grange, North Carolina 75
Buhi, Alabama 80	Wilson, North Carolina 75

ew:

REACHING with RECORDS

Includes 32 different Sunday School record forms and books . . . to help you keep tab on enrollment, visitors, attendance, offerings, student accomplishments, teacher's efficiency, as weil as extention and cradie roll departments.

FEATURING

CHURCH ACCOUNT

TRI-COLOR COMBINATION CHURCH-SUNDAY SCHOOL VISITOR'S CARD.
DEPARTMENTAL RECORD FORMS INCLUDING

EXTENSION AND CRADLE ROLL DEPART-SIX-POINT RECORDS FOR ADVANCED SUN-

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ACCOUNT

SUNDAY SCHOOL

Average Weekly Attendance, May, 1962 500 and Over

Greenville (Tremont Avenue), South	749
Greenville (Tremont Avenue), South Carolina Middletown (Clayton), Ohio Atlanta (Hemphill Avenue), Georgia Griffin, Georgia Hamilton (7th and Chestnut), Ohio	710
Atlanta (Hemphill Avenue), Georgia	505
Griffin, Georgia	505
Hamilton (7th and Chesthut), Onio	300
400-499	
Wilmington (4th Street), North	
Wilmington (4th Street), North Carolina Dayton (East Fourth), Ohio Jacksonville (Springfield), Florida Chattanooga (North), Tennessee Kannapolis (Elm Street), North Carolina	497
Jacksonville (Springfield) Florida	470
Chattanooga (North), Tennessee	464
Kannapolis (Elm Street), North	
Carolina Porkway) Ohio	444
Carolina ————————————————————————————————————	432
010 10101101111111111111111111111111111	
West Flint, Michigan Tampa (Buffalo Avenue), Florida Anderson (McDuffie Street), South Carolina Rock Hill, South Carolina Lakeland (Lake Wire), Florida Fairborn, Ohio Orlando (Orange Avenue), Florida Erwin, North Carolina South Gastonia, North Carolina Buford, Georgia Newport News, Virginia Biltmore, North Carolina Detroit (Tabernacle), Michigan Dayton (Oakridge Drive), Ohio Monroe (4th Street), Michigan Whitwell, Tennessee Dillon, South Carolina West Gastonia, North Carolina Pulaski, Virginia Anderson (Osborne Avenue), South Carolina Lenoir City, Tennessee	
West Flint, Michigan	378
Anderson (McDuffie Street) South	309
Carolina	368
Rock Hill, South Carolina	364
Lakeland (Lake Wire), Florida	361
Orlando (Orange Avenue). Florida	361
Erwin, North Carolina	360
South Gastonia, North Carolina	345
Neumort News Virginia	329
Biltmore, North Carolina	328
Detroit (Tabernacle), Michigan	327
Dayton (Oakridge Drive), Onio	311
Whitwell. Tennessee	310
Dillon, South Carolina	308
West Gastonia, North Carolina	307
Anderson (Osborne Avenue) South	301
Carolina	302
Lenoir City, Tennessee	302
200-299	
Chattanooga (East) Tennessee	297
Daisy, Tennessee	297
Canton (9th and Gibbs), Ohio	297 296
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida	297 296 294 293
Daisy, Tennessee Canton (9th and Glbbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina	297 296 294 293 291
Daisy, Tennessee Canton (9th and Glbbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina	297 296 294 293 291 286
Daisy, Tennessee Canton (9th and Globs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia	297 296 294 293 291 286 285 285
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina	297 296 294 293 291 286 285 285 285
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Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesub. Georgia	297 296 294 293 291 286 285 284 281 277 273
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee	297 296 294 293 291 286 285 285 284 287 277 273 272
Daisy, Tennessee Canton (9th and Globs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama	297 296 294 293 291 286 285 285 284 277 273 272 271
Daisy, Tennessee Canton (9th and Glbbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan	297 296 294 293 291 286 285 284 277 273 272 271 271
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina	297 296 294 293 291 286 285 285 284 277 273 272 271 271 269
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Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina	297 296 294 293 291 285 285 284 277 273 272 271 269 268 266 263
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina	297 296 294 293 291 286 285 285 287 277 273 272 271 271 271 269 268 263 260
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky	297 296 294 293 285 285 285 287 277 277 277 271 271 269 268 263 260 258
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida	297 296 294 291 285 285 285 287 277 277 271 271 271 268 268 263 260 258 258 258
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina	297 296 294 293 291 286 285 285 277 273 272 271 271 271 269 268 263 260 258 258 258 258 258 269 269 269 279 279 279 279 279 279 279 279 279 27
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina River Road, Barbados	297 296 294 293 291 286 285 285 277 273 271 271 271 269 266 263 260 258 258 258 258 259 271 271 271 271 271 271 271 271 271 271
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft Muers Florida	297 296 2994 2993 291 2865 285 285 287 277 277 277 277 269 268 258 258 258 258 258 258 258 258 258 25
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Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina East Lumberton, North Carolina Columbia, South Carolina South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atianta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Rashville (Meridian Street), Tennessee Goldsboro, North Carolina Rasford, Virginia Wyandotte, Michigan Lancaster, Ohio	297 298 2993 2893 281 285 284 281 272 271 271 271 271 271 271 271 271 27
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Perry, Florida Nashville (Meridian Street), Tennessee Goldsboro, North Carolina Radford, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky	297 298 2993 281 285 285 285 284 281 271 271 271 271 271 271 271 271 271 27
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Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Perry, Florida Raford, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky Louisville (Highland Park), Kentucky Plant City, Florida Cleveland (Fulton), Ohio	297 298 2994 2993 286 285 284 287 273 2271 269 268 263 258 258 258 258 259 249 247 246 249 249 249 249 249 249 249 249 249
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Rerry, Florida Nashville (Meridian Street), Tennessee Goldsboro, North Carolina Radford, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky Louisville (Highland Park), Kentucky Plant City, Florida Cleveland (Fulton), Ohio	297 294 293 286 285 284 287 273 277 273 277 277 277 277 269 2663 2663 2558 2558 2558 2558 2559 249 247 246 245 2430 239 238 234 231
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina East Lumberton, North Carolina Columbia, South Carolina South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atianta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Ratorio, North Carolina South Lebanon, Ohio Rome (North), Georgia Rasatiglia (Meridian Street), Tennessee Goldsboro, North Carolina Rasatord, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky Louisville (Highland Park), Kentucky Plant City, Florida Cleveland (Fulton), Ohio Washington, D. C. Greenville (Park Place), South Carolina	297 298 2994 2993 2886 2852 284 277 273 2271 271 271 271 271 271 271 271 271 27
Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama City, Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Perry, Florida Nashville (Meridian Street), Tennessee Goldsboro, North Carolina Radford, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky Louisville (Highland Park), Kentucky Plant City, Florida Cleveland (Fulton), Ohio Washington, D. C Greenville (Park Place), South Carolina Salisbury, Maryland Miami, Florida	297 294 293 286 2885 2885 2887 277 277 277 277 277 277 277 277 27
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Lenoir City, Tennessee 200-299 Chattanooga (East), Tennessee Daisy, Tennessee Canton (9th and Gibbs), Ohio Akron (East Market), Ohio Tampa (Sulphur Springs), Florida Lenoir, North Carolina East Lumberton, North Carolina Milford, Delaware Avondale Estates, Georgia Columbia, South Carolina Austin, Indiana South Rocky Mount, North Carolina Jesup, Georgia Cleveland (South), Tennessee Alabama Savannah (Derenne Avenue), Georgia Pontiac, Michigan Greenville (Woodside), South Carolina West Indianapolis, Indiana Nassau (Faith Temple), Bahamas Fort Mill, South Carolina East Laurinburg, North Carolina Winchester, Kentucky Lakeland (West), Florida Marion, South Carolina Atlanta (Riverside), Georgia River Road, Barbados Van Dyke, Michigan Ft. Myers, Florida Greer, South Carolina South Lebanon, Ohio Rome (North), Georgia Perry, Florida Nashville (Meridian Street), Tennessee Goldsboro, North Carolina Radford, Virginia Wyandotte, Michigan Lancaster, Ohio Somerset, Kentucky Louisville (Highland Park), Kentucky Plant City, Florida Cleveland (Fulton), Ohio Washington, D. C. Greenville (Park Place), South Carolina Salisbury, Maryland Miami, Florida Lawton (Lee Boulevard), Oklahoma Sanford, North Carolina Macon (Napler Avenue), Georgia	297 294 293 286 287 288 288 288 288 288 287 277 271 271 271 271 271 275 268 263 260 263 260 2238 257 2253 250 249 244 243 2234 234 234 234 234 234 238 227 228 228 227 228 228

SUNDAY SCHOOL and YOUTH WORK STATISTICS

By CECIL B. KNIGHT, National Sunday School and Youth Director

Jacksonville (Lanes Avenue), Florida _ 222	St. Louis (Grand Avenue), Missouri _ 17
Chattanooga (Fourth Avenue), Tennessee	Haines City, Florida 175
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Kelso, Washington 195	Chase, Maryland16: Ferndale, Michigan16:
Lawrenceville Georgia 194	Lindale, Georgia 16. Jackson (Bailey), Mississippi 16. South Rectantive 16.
Eldorado, Illinois 194 St. Pauls, North Carolina 194 Chattanooga (East Ridge), Tennessee 194	Jackson (Bailey), Mississippi 16
St. Pauls, North Carolina 194	South Boston, Virginia 16: Asheville, North Carolina 16:
Gaffney, South Carolina 193	Cocoa, Florida 16
Paris. Texas 193	Georgetown, South Carolina 16
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	Melbourne, Florida 15 San Pablo, California 15 Catawba Heights, North Carolina 15 Selma, North Carolina 15
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190	Pomona, California 15. North Rocky Mount, North Carolina 15.
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Carolina	Carolina
Arcadia, Florida 186	Marietta, Ohio
	Dalton Georgia 15
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Okeechobee, Florida 185	Wallins, Kentucky 15
Monticello, Florida 184	Willard Ohio 15
Ontario, California 183	Greenville (Laurens Road), South
Demorest, Georgia 183	Carolina 15
Honea Path, South Carolina 183	Dividing Ridge, Tennessee 15
Lebanon, Pennsylvania	Dividing Ridge, Tennessee 15. Solway, Tennessee 15. Homerville, Georgia 15.
	Rome (East), Georgia 15
Orlando (East), Florida	Cross Mill, North Carolina 15. Fort Worth (Riverside), Texas 15.
Richmond, Indiana	Kingsport (Chestnut Street), Tennessee 15
Sanford, Florida 179	Brownfield, Texas
Crumbleys Chapel, Alabama 178	Mt. Olivet, Georgia 15
Bartow, Florida 178	Mount Olive, Tennessee 15
Calhoun, Georgia 178 Charlotte (Parkwood), North Carolina 178 Norfolk, Virginia 178	Iowa Park, Texas 15 Oakley, California 14 Belle Glade, Florida 14
Norfolk, Virginia	Belle Glade, Florida 14
Dallas, North Carolina	Lavonia, Georgia14 West Baltimore, Maryland14
Greenwood, South Carolina 177	Middlesex, North Carolina 14
Bristol, Tennessee 177 Birmingham (North), Alabama 176	Middlesex, North Carolina 14 Enterprise, Alabama 14 Covington, Louisiana 14
Seneca, South Carolina 176	Gap Hill, South Carolina 14
,	

Memphis (Barton Heights), Tennessee 148 Trafford, Alabama	Manatee, Florida 126 West Frankfort, Illinois 126	Since June 30, 1961 Saved
Shepherds Fold, Louisiana 146	East Indianapolis, Indiana 126	Sanctified 18,807
Selica, North Carolina 146 Charlotte (Hoskins Avenue), North	Lynch, Kentucky 126 Grand Rapids, Michigan 126	Filled with Holy Ghost
Carolina 146	Biloxi, Mississippi 126 Maple Mollow, Tennessee 126 Hixson, Tennessee 126	Report of new Y.P.E.'s since June 30, 1961
Miamisburg, Ohio 146 Springhill, Alabama 145	Maple Mollow, Tennessee 126 Hixson, Tennessee 126	June 30, 1961 110
Douglas Georgia 145	Graysville, Tennessee 120	
Chicago (Narragansett), Illinois 145 Greenville, Mississippi 145	Erwin, Tennessee 126 Krafton, Alabama 125	
West Durham, North Carolina 145	Pompano Beach, Florida 125	Y. P. E.
Wake Forest, North Carolina 145 Marked Tree, Arkansas 144	Riverdale, Georgia	
Wadesboro, North Carolina 144	West Liberty, Kentucky 125	Average Weekly Attendance
Oak Cliff, Texas 144 Dayton (Richard), Ohio 143	High Point, North Carolina 125 Rosman, North Carolina 125	May, 1962
Ninety Six, South Carolina 143	Washington, North Carolina 125 Aiken, South Carolina 125	200 and Over
Ware Shoals, South Carolina 143 Hagerstown, Maryland 142	Clover, South Carolina 125	Saddle Tree, North Carolina 312
Roseland, Ohio	Laurens, South Carolina 125 Knoxville (Oakwood), Tennessee 125	Cincinnati (Central Parkway), Ohio 256 Middletown (Clayton), Ohio 238
Orangeburg, South Carolina 142 Morristown, Tennessee 142	Sparta, Tennessee 125	Dayton (East Fourth), Ohio 228
Christiansburg, Virginia 142 Talladega, Alabama 141	Roanoke, Virginia	Dividing Ridge, Tennessee 228 Greenville (Tremont Ave.), South
Russell Springs, Kentucky 141		Carolina 206
Baton Rouge, Louisiana 141 Willow Run, Michigan 141	NATION'S TOP TEN IN HOME DEPART- MENT ATTENDANCE	150-199
North East, Pennsylvania 141	Total Monthly Attendance for May	Goldsboro, North Carolina
Newport, Tennessee 141 Lando, South Carolina 140	Greenville (Tremont Avenue), South	Stanley, North Carolina 183 Lincolnton, North Carolina 169
East Gadsden, Alabama	Carolina 7,185 Nashville (Meridian Street),	Rifle Range, Florida 169
Gainesville, Florida 139 Savannah (Northside), Georgia 139	Tennessee 1,720	Erwin, Tennessee 168 Erwin, North Carolina 167
Bernard, Kentucky 139	East Gadsden, Alabama 1,282	West Palm Beach (Haverhill), Florida _ 166
Newark, Ohio 139 Kenosha, Wisconsin 139	East Lumberton, North Carolina 911 Columbus (Frebis), Ohio 850	Sevierville, Tennessee 165 Mercersburg, Pennsylvania 153
Mobile (Oakdale), Alabama	Kannapolis (Elm Street), North	South Lebanon, Ohio 151
Madisonville, Tennessee 138	Gaffney, South Carolina 700	South Rocky Mount, North Carolina 150
Pasco, Washington 138 Prichard, Alabama 137	Atlanta (Hemphill Avenue), Georgia 535 La Belle, Florida 476	100-149
Mableton, Georgia 137	Chase, Maryland 400	West Lumberton, North Carolina 143 Hamilton (7th and Chestnut), Ohio 141
Boonsboro, Maryland 137 Bladenboro, North Carolina 137		Perry, Florida 139
Hickory, North Carolina 137	TEN STATES HIGHEST IN HOME	Chattanooga (North), Tennessee 139 Orlando (Orange Avenue), Florida 134
Maiden, North Carolina 137 Ft. Oglethorpe, Georgia 136	DEPARTMENTS South Carolina 98	Wilmington, Delaware 133
MacClenny, Florida 136	Florida 30	Kannapolis (Elm Street), North Carolina
Chickamauga, Georgia 136 Dyersburg, Tennessee 136	Alabama 29 Ohio 25	Dayton (Oakridge Drive), Ohio 131
Marietta, Georgia 135	Arkansas 20	Jacksonville (Springfield), Florida
Elyria, Ohio 135 Greenville (Washington Avenue),	Michigan	Canton (9th and Gibbs), Ohio 129
South Carolina 135	California 15	Daisy, Tennessee
Hemingway, South Carolina 135 Memphis (Park Avenue), Tennessee 135	Illinois 15 Oklahoma 15	South Mount Zion, Georgia 124
North Danville, Virginia 135		Alma, Georgia 122 West Flint, Michigan 122
Decatur, Alabama	Branch Sunday Schools organized since June 30, 1961 57	Claysburg, Pennsylvania 121 Cornelius, North Carolina 120
China Grove, North Carolina 134	New Sunday Schools organized	River Rouge, Michigan 117
Riviera Beach, Florida 134 North Ridgeville, Ohio 134	since June 30, 1961 109 Total Sunday Schools organized	Wilmington (4th Street), North Carolina 117
North Ridgeville, Ohio	since June 30, 1961 166	Hickory, North Carolina 114
Tennessee 134	→ →	Dudley Shoals, North Carolina
Summerville, Georgia 133 Largo, Florida 133	TEN HIGHEST CHURCHES IN NUMBER	Houston No. 2, Texas 112
Oregonia, Ohio 133	OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS	Albertville, Alabama 110 Chicago (Roseland), Illinois 110
La France, South Carolina 133 New Orleans (Spain Street),	"Souls cost soles." Enlist your Sunday	Lenoir City, Tennessee 110
Louisiana 132	School workers in systematic and regular	Brooklyn, Maryland 109 Wyandotte, Michigan 108
Taft, Florida 132 Cherry Hill, South Carolina 132	visitation. It is the Biblical method and it is the best way to reach people for	Marion, South Carolina 108
Miami (West), Florida 132	Christ and the Sunday School.	Metter, Georgia 106 Vanceburg, Kentucky 106
North Wichita Falls, Texas	NOTE: Every Sunday School should report their visits to their State Director.	Johnson City, Tennessee 106 Whitwell, Tennessee 106
Highway, Alabama 131	East Lumberton, North Carolina 911	Blackshear, Georgia 105
Montgomery, Alabama 131 Royal Oak, Michigan 131	Talladega, Alabama 765	Lakeland (West), Florida 105 Somerset, Pennsylvania 105
Shelby, North Carolina 131 Grundy, Virginia 131	Kannapolis (Elm Street), North Carolina 718	Waynesburg, Pennsylvania 105
Kimberly, Alabama 130	Perry, Florida	Maple Hollow, Tennessee
Fort Pierce, Florida	Wilmington, Delaware 665	Poplar, California 104 Greenville, Mississippi 104
Columbus (Downtown), Georgia 130	Atlanta (Hemphill), Georgia	Greenville, Mississippi 104 Greenville, Tennessee 104
Warner Robins, Georgia 130 Metter, Georgia 130	Greenwood (Durst Avenue), South	Oregonia, Ohio 103
Vanceburg, Kentucky 130	St. Louis (Grand Avenue), Missouri 400	Lakeland (Lake Wire), Florida
Findlay, Ohio		St. Petersburg (North), Florida
Humboldt, Tennessee 130	CORRECTION	Crumbleys Chapel, Alabama
Sweetwater, Tennessee 130 Everett, Pennsylvania 129	We have been advised that the Knoxville	Clearwater, Florida
Newry, South Carolina 129	Church listed for both a Silver Shield Sunday School and Y.P.E. should have been	Van Dyke, Michigan 101
Charlottesville, Virginia 129 Sylacauga, Alabama 128	listed as follows: Knoxville (Burlington), Tennessee.	Mt. Carmel, North Carolina 101 Ruby, South Carolina 101
Straight Creek, Alabama 128	Landarine (Lanningvon), Tennessee.	Lake Payne, Alabama 100
Carrollton, Georgia 128 Winston-Salem, North Carolina 128	SPIRITUAL RESULTS AMONG OUR	Baldwin, Georgia 100
Florence, South Carolina 128 Middle Valley, Tennessee 128	YOUTH	75-99
Middlesboro (Noetown), Kentucky 127 South Henderson, North Carolina 127	May 31, 1962	Four Oaks, North Carolina 99 Lumberton (Riverside), North Carolina 99
Middletown (Rufus), Ohio 127	Saved	Thomasville, North Carolina 99
Wagoner, Oklahoma 127	Filled with Holy Ghost 890	Roanoke Rapids, North Carolina 98
Albertville, Alabama 126	Added to the Church 846	(Continued on page 25)

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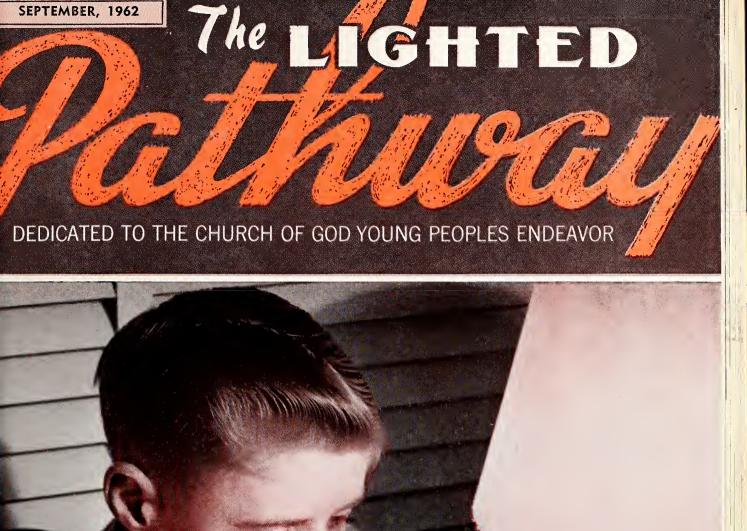
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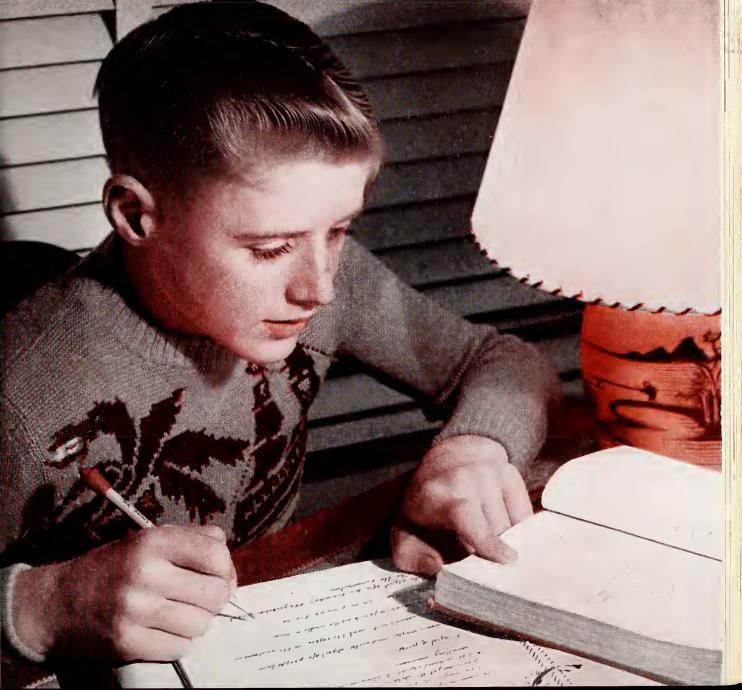
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YOUTH WANTS TO KNOW

By Avis Swiger

OU DID NOT ask me any questions this month so I will take this opportunity to ask you some. I hope you will search diligently in your heart for the answers.

Have you done any personal witnessing during your vacation? A vacation means most to the one who uses it as a change of labor—not just a cessation of all work. During the school year you studied history, mathematics, English, and perhaps Spanish or Latin. Then your books were closed for the summer, for vacation had come. But you could have used a few hours each week to witness for the Lord, and thus have made good use of your valuable time. Did you?

If you didn't, don't excuse yourself by saying, "But the time is gone, I can't recall it, and there is nothing I can do about it now." True, you cannot live those weeks over and do better about them, but you can redeem the time that you have now. Start now to do what you failed to do before. That is the very best that you can do. Bemoaning the past only cheats you of energy that you need to accomplish things in the present. Redeem today.

If you did witness, you found it such a pleasure that I am sure you will want to continue it all the year. Introduce more of your friends to this enjoyable work, and you will be able to do more and more as your forces for good are strengthened.

What are you doing to fulfill the Great Commission of the Lord? Have you witnessed in *Jerusalem?* If so, the way will be opened for you to go into *Judaea*, *Samaria* and to the uttermost parts of the world. Begin now just where you are and God will bless you.

PEN PALS

Ronald Grindstaff (17) 406 Lindell Street Fredericktown, Missouri Lulu Grindstaff (13) 406 Lindell Street Fredericktown, Missouri Wayne Grindstaff (11) 406 Lindell Street Fredericktown, Missouri Jerry Robinson (12) R. R. 1 Sedgewickville, Missouri Noranna Robinson (15) R. R. 1

Sedgewickville, Missouri

Helen Smith (18) R. R. 1 Patton, Missouri

Miss Linda O. Jones (17) 3614 Orient Road Tampa 5, Florida

Miss Ruby Ballard (21) Route No. 3 Corryton, Tennessee

Miss Christine Spencer (15) 523 Hodge Street Newport, Kentucky

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September, 1962 Vol. 33, No. 9

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A GUEST EDITORIAL

By Donald B. Gibson

BELIEVE IN GOD

BELIEVE GOD created the universe, and that He allows us to live here on the earth to fulfill a personal destiny. I believe His plan reflects profound wisdom in every detail of its structure.

I cannot but believe that He, being the omniscient Architect knows everything about you and me personally, individually, and most intimately.

The mind of the Almighty is beyond ours; His ways are past finding out, unless He wants us to know. It is by His Spirit that He leads him whose life is wholly committed to the idea that everybody is here for a purpose.

Some never come to believe in this concept of destiny. Others know it and further know that it is left up to them to decide which way they will go but they never embrace it. But there are those who live by this higher persuasion. It's their guiding star, and they will die by it.

I believe that a life without God is basically void and that a person who knows not God suffers from a terrible spiritual hunger. It seems that all the tension, strife, unrest and war that exist in the world are but sordid symptoms of this inner illness.

I believe that the only remedy for our predicament is provided by the work of God at Calvary. The pursuit of pleasure, the worldly dissipation of care, and the tranquillizing of the nerve will always be outlived by the underlying sorrow. It is a disease too deeply rooted and too resistant to be cured by any other than Christ.

I believe that the most extreme form of loneliness is caused by our estrangement from Him. Without Christ, our lives are incoherent and aimless. Our eyes cannot see much beyond today. Our minds cannot comprehend the eternal.

I believe that no one ever begins to live in full dimension until he has come into vital union with Jesus of Nazareth. Then he comes fully alive. Here is the oneness of the branch with the vine, the member with the body. It is the closeness of the shepherd to his sheep, the father to his son.

I BELIEVE THAT being a Christian is the choicest privilege of human experience. I know of no other way of life which promises so much to the believer both here and hereafter. I know of no way of adequately describing the kind of joy, satisfaction and peace of mind the new life in Christ brings with it. In the words of Jesus Himself, it is full and abundant. The Apostle Paul places it beyond all earthly understanding or expression.

I believe that men are kept in Christ by faith and that they must walk and work by it. Faith can penetrate the darkness; it can unravel the mystery of life: it can see beyond the stars.

I believe faith is cultivated in attitudes that are saturated with healthy optimism and sound, positive purposes. I believe expectant enthusiasm is also a part of this outlook. To walk through the world, expecting the uncommon, looking for the miracle, hoping for the best—all amid the most negative circumstances and conditions—requires genuine faith.

I believe that faith is strengthened by the mere exercise of it. The more often we look for the hand of the Lord, the more we see His salvation.

I believe that the rewards of Christian living are not found by hunting and searching for them. One finds happiness as a by-product of right living. It is a paradox, as Jesus describes it, of *finding* in the process of *losing*. By being absorbed into the divine will, we put His kingdom and righteousness first. Then and only then do all things work together for good in the end.

A life so overtaken for His higher purposes is a challenge to be pursued. It is difficult to achieve at times. I believe it should be our chief ambition in life.

I believe Paul tells us what we are and what we are to become when he says we are "living letters" of Jesus Christ. But in his Ephesian letter we are more than a document made public. We are, as he puts it, God's "workmanship," or better, His poems (Ephesians 2:10).

Note: Donald B. Gibson is a minister in the Church of God, a former instructor at Lee College and presently a medical student at the South Carolina Medical School.



HAD PLANNED to spend the evening in my garage with my jalopy's motor spread around me and just tinker, but Ellen called me on the phone and threw me the toughest job I had ever tackled.

"Harry," she trilled in my ear, "the committee on Religious Book Week met this afternoon, and the plans we made are simply super. And we want you to draw us a set of posters illustrating the books we're going to have on display. Now, when can you start? You'll

don't have the time, I argued with myself.

Next afternoon when I got home there was Ellen and a big box full of books. "All of those?" I yelped. "Now Ellen, I don't have the time to sit here and read books. I resign here and now."

"Now, don't get violent," said Ellen, giving me a pleading look.
"Pick out a few that look interesting and use those."

I groaned and threw myself into a chair, but before I could get across any more remarks Ellen tripped to

the front door. "Well I have to dash now," she said, "have fun!"

HAVE FUN, indeed, I thought. But I knew Ellen would keep after me, so I walked up to see Mr. Matthews, our church custodian, about getting the key to the

old storeroom next to the church. Here I had my "studio." Mr. Matthew's son came out, walking on his crutch and carrying a bunch of keys. Jerry was in my class at school and we were friendly, but most people had trouble in getting acquainted with him. Probably because of his crippled left leg, he was shy and didn't try to make friends.

"It's nice of your dad to let me use this building," I offered. "Here I have plenty of room and don't mind mussing things up."

"Sure," said Jerry, "what are you going to draw this time?"

I told him about Ellen's brainstorm and showed him the books I was lugging. He hung around a few minutes and looked at the books but didn't stay to watch me work.

Left to myself, I dipped into a few of the books and made a few sketches, but I didn't come up with a single good idea. I threw all of my work aside and went home. Ellen came by the next day and she looked at my first efforts with a kind of defeated look on her face. "They're not what I expected," she said at last. "Your church deserves your best efforts, Harry, not just any old thing." And she did something I had never seen Ellen do

(Continued on page 18)

DUPLICATE ARTISTS

BY L. K. TWITTY

only have five weeks to work."

"Slow down, slow down," I managed to say. "In the first place I don't have time to draw posters for that many books. In the second place I would need to read each book. In the third place...."

"Why Harry Neal, I thought you would be *proud* to be asked," Ellen interrupted. "You're the only one in our department who could really do a fine job with the drawing."

"Listen," I said, "flattery will get you nowhere. Maybe I'll draw your pictures and maybe I won't."

"Harry, you're getting impossible lately," stormed Ellen. "No wonder they have started calling you High Hat Harry at school. You're so conceited I don't see how you live with yourself. And it's affecting your Christian life too. Remember how you were once looked up to because you would not permit anything to come between you and your God? Do you remember the time you refused to umpire the Sunday ball game? We respected you then. Now, I just don't know."

That did give me a jolt. I wondered if she could be right. Well, I had gotten away from the habit of asking guidance in prayer. I could even remember saying as I walked along the street, "Lord, would you like for me to do this thing?" Now I never do that any more. But, I



OE THOUGHT he had almost ceased to question God's leadings until his foreman said the company wanted to send him away for ten weeks of schooling. "Why me?" he asked. "Why don't you send one of the other fellows?"

"No one else has the academic qualifications," explained the foreman.

Further questions revealed that the only immediate benefit Joe's employers expected was that he would better understand his job. If they were aiming at some future goal, they were saying nothing about it. There would be no raise in pay, no increase in job responsibilities. It didn't make sense, Joe thought.

That evening Joe began to plan. He would drive the 160 miles to school early Monday morning and return Friday evening. That would give him Saturday at home. By taking his quarterly along he could keep teaching his Sunday School class.

Joe didn't ask God "Why," but he did pray, "O Lord, if this isn't Your will, change my employer's mind."

The following day Joe received a phone call. Ben, the young man on the other end of the line, said, "I understand you are going to school for ten weeks. My company is sending me for five starting the same day you do. Will you take me along with you? By going together we could cut expenses."

To secure lodging they planned to make their first trip on Sunday afternoon. When they met, Joe liked Ben immediately. Driving along he began to guide the conversation toward spiritual things. Suddenly Ben asked, "Say, what church do you attend?"

"Pentecostal," Joe replied.

That stopped the conversation. Joe couldn't get anything more than a "yes" or "no" out of Ben for seventy miles.

After they arrived in the city, they found a room in the home of a widow who catered to students. When they went out to eat, Joe bowed his head over his food. And before retiring he read his Bible; Ben read a magazine.

THE NEXT morning at breakfast Ben said grace, too. In the evening he borrowed a Bible from their landlady. The men spent the time studying, reading, talking. Ben said that he attended a small country church from which the mourners' bench had been removed years before. "You have revival

services in your church, don't you?" he asked.

"Yes," Joe replied. "Every spring and fall."

"We never have any," Ben said.
Joe sensed that his young friend
was dissatisfied with his own spiritual condition and with that of his
church. Ben objected to his pastor
and his Sunday School teacher
minimizing the supernatural in the
Bible.

After supper on Tuesday evening Ben announced he was going to a movie, but returned an half hour later and began what became an evening ritual—"What do you believe, Joe? Why?"

Joe allowed Ben's questions, comments and gentle, but firm, challenges to set the pace. He sensed that he faced an eager, sincere searcher for truth and reality. No evening from then on was dull for either man. They thoroughly enjoyed being together.

Joe prepared his Sunday School lessons, talking them through for Ben's benefit and assuring him, "You can teach, too."

Perhaps the most tense moment of the five weeks occurred when Ben asked, "What would you do if you were in my shoes? Suppose you felt the need of revival in your church, but they never held revival services?"

There was a long pause. Ben just sat there waiting silently for an answer, too. Joe was lying across his bed, staring at the ceiling. Without moving he started to talk. "Revival is primarily a matter between the individual and God. I'd ask God to begin a revival in my heart. I'd tell my pastor about my longing for revival for myself and for my church. I'd surely tell my closest friends about my hunger and ask them if they felt the same. But no matter what anybody else did, I'd be seeking God for a quickening of my spiritual life."

Finally, Ben's five weeks were finished, and Joe dropped him off at his home for the last time.

TWO YEARS passed. Then one day they met face to face. Ben gripped Joe's hand with a fervor that made him wince.

"Joe! I have a lot to tell you," he (Continued on page 22)



By Katherine Bevis

MID THE STORMS! Faith grows amid the storms of life! The staunchest tree is not found in the shelter of the forest but out in the open where the winds from every quarter beat upon it and bend and twist it until it becomes a giant in stature. This is the tree which the mechanic wants his tools made of, the tree which the great ship builders seek.

So it is in the spiritual world. Whenever you see a giant, remember the road you must travel to come up to his side is not along the sunny lane where wild flowers ever bloom; but a steep, rocky, narrow pathway where the blasts of hell will almost blow you off your feet; where the sharp rocks cut the flesh; where the projecting thorns scratch the brow; and the venomous beasts hiss on every side.

In such an atmosphere faith finds its productive soil. The reason that we are not giants in the spiritual life is because we are not willing to stand in the storms and conflicts of life and endure such elements as will bring us to full fruition.

Once I was privileged to go on a tour through a pottery. God spoke to my heart many times as I watched the process through which this pottery passed. Our guide took us first to the man who held a little lump of clay in his hands. We watched him as he rolled it in his hands and placed it on a mold while the machinery whirled it into the shape of a dish. Yet it was still clay. Then it was passed on to another who gave it another touch and on and on until it came out a beautiful piece of china.

SOME OF THE PLACES through which

each piece must pass made a deep impression on my mind. One especially was the placing of them in the furnace and burning them a second and perhaps a third time. I remembered the many times I had been in the furnace and as you read you will remember, too. Perhaps you are there now. If so, will you stay there until the vessel is burned sufficiently to make it meet for the Master's use? Or will you shrink from the burning and be a marred vessel and have to be made all over again?

Do you want to be one of the beautiful characters who are making a mark in the great harvest field for Jesus Christ today? Then be willing to stay in the furnace until He says it is enough.

On this tour through the pottery, there was another place which impressed me also. I heard a rattle of dishes, click, click, ahead of me and I looked to see what the noise was all about. A number of girls were knocking off the rough corners, which were little ugly knots that had been left by the fire. It looked to me as if they would break the dishes.

Listen friend, if you are in God's hands and He is fixing you up, you must let Him knock the rough corners off your life. Don't feel that you have suffered enough when you went through the furnace; for if you want to live a beautiful life for the Saviour, if you want to be a real soul-winner, if you want to have great faith, then be still while one by one they hammer on you, knocking off the rough corners.

Christ needs surrendered vessels, vessels meet for His use, and He can use any kind if it is only yielded to Him, even AMID THE STORMS. HEN LARRY Carpenter nudged me at the end of a Sunday night youth fellowship meeting and said he simply had to talk to somebody, I wondered what was up.

"I just don't get it," Larry exploded as we sat down in the church lounge. "I was sure I had a job at Martell's cinched. But yesterday Mr. Martell told me he'd hired somebody else."

"Did he give any reason?" I asked.

"Yeah," Larry said, "he said my recommendations are fine and my experience is okay, but he doesn't like the company I keep."

"Meaning what?" I asked.

"Said he'd seen me here and there with Chick B., that Chick and his crowd drink, and that Chick doesn't have too good a reputation for honesty."

Larry's face clouded. "I say it isn't any of Mr. Martell's business if I pal with Chick. I don't drink and the whole town knows it. Nobody's ever questioned my honesty.

I'm concerned about Chick—that's why I see him; I want to win him for Jesus Christ."

Well, Larry and I talked long and earnestly. Here's one question we tackled: do people evaluate us by the company we keep? The answer is a big, round "yes." First impressions and evaluations are made of each girl or fellow in connection with other people. Nine times out of ten birds of a feather flock together.

A businessman has to think of the good name and integrity of his firm. Well-thought-of employees have actual advertising value. When an employer pays a salary, he has a right to expect full measure in return. And that includes character and reputation.

"Yes, I see that," Larry told me, "but what about uplifting the fallen and helping others to find the experience of faith? Aren't we supposed to do that through personal contacts?"

WE TOSSED THIS topic back and forth for a while. Fi-

k—that's nally Larry said, "Well, I suppose win him you do have to be careful about your close friendships, even when long and you're eager to win others to estion we Christ."

"Exactly," I told him. "Evangelism is one area. Going around with our best pals is another."

We talked, too, about the "unconscious influence," the tendency of people to become like those with whom they associate, in ideas, opinions, mannerisms, and so forth. A close personal alliance may "help" one of the pair, but it can injure the other's own ideals.

In one of her books Margery Wilson says that it's a good idea to remember that persons at our own level of ideals and beliefs need us just as much as do those in some very different segment of society. This doesn't mean that we should never have anything to do with those who are "very different," but that our deep friendships should be with those of similar faith and ideals.

As Larry said finally, the time a fellow or girl spends with someone very different could be spent in a more stimulating and challenging friendship. Then he soberly added, "But do I want friends who are exactly like me?"

"Exactly like you?" I laughed.
"Where would you find such a person? There aren't two people in the world just alike!"

Larry grinned, nodded.

A couple of weeks after our talk, I saw Larry again. "I'm all fixed up," he said cheerfully. "Got a job at Brannon's. Not as elegant as the one with Mr. Martell, but I like it. Mr. Brannon and I had a long talk, I explained to him about the Chick deal, and he gave me some good advice."

Larry went on to tell me that he'd posted the membership committee of Youth Fellowship to keep on Chick's trail, to get him into activities at the church, to reach out warm hands of fellowship, to get Chick into our atmosphere. "I can see now that that's the ticket," Larry said thoughtfully, "not by my being palsy-walsy with him and being seen all over town in his company."

A star for Larry!

By Grace V. Watkins





ND WHAT'S ailing my ferocious brother today?" Lucy Addison put down her book and addressed the tall youth who had burst into the room, scowling and muttering incoherently.

John stopped and glared at his sister. "Matter? She asks. Is anything the matter! I'll say there is! Who'd ever have thought that my best pal, Ed Mason, would say such things about me?"

Lucy's interest increased. "Surely you and Ed haven't quarreled?" She was accustomed to smoothing out her brother's ruffled temper once in awhile, but never had Ed Mason been the cause of such outbursts.

"Ed's been criticizing me behind my back. And that's one thing I can't take lying down!" John slumped into a chair. "I—I just can't think he'd do such a thing to me!"

Lucy considered. "That doesn't sound like Ed. He's so straightforward in what he says. Perhaps someone has misunderstood, or—"

John shook his head vigorously. "I doubt that. What he said probably is true enough. But I can't endure his criticizing me to others and not telling me my faults when we are alone together, see?"

"Just how do you know that Ed actually criticized you? Did you overhear him?"

"No, but several of the fellows told me."

"You and Ed have been chums for a long while. You've never had differences before, have you?"

"None worth mentioning, but I just can't stand—"

"And now you're quite willing to believe the word of a talebearer and feel angry toward Ed on mere heresay? Is that true?" Lucy pressed the matter like a prosecuting attorney.

John squirmed. "We-ll, he must have said it, or all the fellows wouldn't be talking about it and besides—"

"All the fellows?"

"Well, Tom, and Pete, and Sam and—I think there was another in the bunch when they were talking about Ed's criticism."

Lucy, three years John's senior, often counseled with him. "It seems to me that you're not being very fair with Ed," she said slowly. "It is a serious thing to distrust an old and true friend. You know, the Bible says, 'A friend loveth at all times.' I should not like to think that you would cast aside a good pal on any flimsy hearsay evidence."

LOYAL FRIENDS

John was silent for a minute. "O.K., Sis. Maybe you have something there. Anyway, I'll ask Ed about it and see what he has to say for himself."

"Good. And look, John—" Lucy was very earnest. "Don't forget what Jesus said about forgiving . . . seventy times seven, and all that."

"O.K., Sis. But it surely does burn me up to think I have trusted a fellow that's unworthy."

"That would be serious," Lucy agreed. "But affection never is wasted, and you'll be the better off for having been friendly with Ed. I'm almost certain this rift won't last long once you've given Ed a chance to explain."

AND SO IT turned out.
The boys had misunderstood some
(Continued on page 24)



E MAY often ask ourselves, where do talents come from? James 1:17 says, "Every good gift and every perfect gift . . . cometh down from the Father," so, in a manner of speaking, we too can say that all good and perfect talents come from God. The Lord has given each of us a talent, but He doesn't force us to use it in His service. Men alone control the way in which their talents are to be used. Therefore, we, as teen-agers, should use our talents in the service of God; it is our God-given duty.

Another question often asked, "How can I acquire talents?" God has endowed everyone with a talent, or in many cases talents. In Matthew 25:15 it says the master gave "to every man according to his several ability." You will notice that each one was given different gifts, which show that everybody is not equal in ability. The Bible tells us that God never changes, so, today, He too would give us according to our abilities. If we use our talents in the service of God. He will bless our efforts.

Using of Talents

SERVICE TO mankind is one way we may use our talents. "As man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). This tells us that the talent we have is to be used to benefit other people.

Dwight is a born-again teen-ager. He is 15 years of age and a member of the Shreveport, Louisiana, Church of God. This article was given in a workshop during a Teen-age Convention. Some persons who are endowed with talents may use them foolishly; however, there are others who may use their many talents for God, while those who have only one talent often dig and hide it in the earth. We should put our talents to use no matter how small they may seem to us.

Mary Smith was a fine respectable girl. She had been raised in the way of holiness. As a teen-ager she had been saved and filled with the Holy Ghost. Mary had a wonderful talent to sing, and often sang in church. When she became quite popular, she started missing church to go to parties. Later at a party she met a man who owned a big night club in town; she signed a contract to sing there although it was against her mother's better judgment. I need not relate what happened, it is an old story which we have often heard-Mary died a drunkard without God. A talent foolishly spent.

Service to God is the most important way in which we can use our talents. When we help mankind in a Christlike way, we are doing service for God. In using our talents for the service of God, our best is all He requires. How many of us set back when asked to take part in service, or push it off on someone else. When you shift your responsibility off on someone else, you are giving to him your blessing.

We are in effect shunning God when we shun our duties and God is not pleased. The Lord expects us to be on our toes and many times volunteer to help when we see there is a need.

The Lord has furnished us with

tools and needed equipment to use in His service. If we use them for Him, when we come to judgment we can expect to hear Him say, "Well done thou good and faithful servant," but, if we have worked for the man down the street, so to speak, with the Lord's tools we cannot expect to get paid.

Job was the one who said, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." The Lord has given us our talents. If then we do not use them for His service and glory, we may lose them. Therefore, strive diligently to give of your best to the Master. When you use your talents for others, you will be using them for God.

The Scope of the Law

THE SCOPE of the law in external nature is not only the survival of the fittest but the propagation and extension of their own kind.

The scope of the law in our bodily life: The athlete strengthens his muscles by exercise and the musician improves his musical ear by listening to music. On the other hand the muscles of the invalid dwindles and fades away, and the senses become dull and blind from lack of use.

The scope of the law in our mental faculties: The powerful intellect of the thinker grows stronger by thinking, while the intellect of the dullard becomes weaker by neglect.

The scope of the law in our spiritual experience: The life of communion with God grows deeper and larger the more truly we live it.

The scope of the law in Christian work: This is what our Lord had in mind when He proclaimed His great law. It is by working for God that we grow strong in God.

We, as teen-agers, must use our talents, and exercise them for the glory of God. The Lord helps those that help themselves. Don't sit back and expect God to fill you with a talent. Many times the Lord will bless us with a talent when we get out and try to learn to do something. Almost anyone can learn to do something, but few people be-

(Continued on page 24)

WHAT'S WRONG?

HAT'S THE matter with me?" Dottie Black asked herself on the way to pep rally Wednesday afternoon. "I'm no happier than these unsaved kids around me, yet I know I'm saved. I don't like to go to church anymore—"

"Hey, Dottie," Lola Jean spoke interrupting her thoughts, "Are you coming to prayer meeting tonight?"

"I don't know," she said toneless-ly.

I must be the only one who feels like this, she thought. Lola Jean and the others seem so happy.

Lola Jean said quietly, "What's wrong, Dottie? Can I help?"

"Everything's O.K. Thanks anyway," she said quickly.

Why did I say that, she thought. Everything is wrong, but I don't know why.

"Just ask me if . . ." Lola Jean began, but broke off as Mr. Bartlett, the principal, glared at her. "I'll talk to you later," she whispered.

Dottie sat silently through the pep rally, hardly noticing the noise as the cheerleaders tried to work up enthusiasm for the game that night.

I'll go to the game tonight, she decided. It won't hurt to miss prayer meeting and choir practice once.

She did feel guilty, however, when her mother asked, "Aren't you going to church tonight, Dottie?"

"No, Mom, I'm going to the game instead." Mom isn't a Christian. What is she thinking now?

"Good! I had begun to think you were getting too involved in church activities. Maybe it was just a phase, and now you're getting over it."

Was it just a "phase," Dottie mused on the way to the game. I was happy at first, but now I'm just as unsatisfied as I was before.

Saturday Dottie was sitting in the drugstore sipping a coke and thinking, should I go to the revival tonight or go someplace else with Johnny? I have already told Lola Jean that I'd go to the revival when Johnny asked me.

At the game Johnny had said, "Dottie, you know, you're a real sweet girl, but why do you carry your Bible to school? It just makes people think you're fanatic. We're all Christians anyway, aren't we?"

She had suddenly thought, Why do I carry my Bible? It doesn't help anybody. Johnny's right. Why don't I wise up before it's too late?

She had decided then to stop being different. She didn't carry her Bible Thursday or Friday. She walked up and down the halls with Johnny, wearing his football jacket, and Johnny had asked her for dates for both Friday and Saturday nights.

I had a good time last night, she mused. Johnny seemed to enjoy himself, too. But I didn't feel much like praying when I got home last night. Well, anyway, I'm going to have fun from now on. I wonder where we'll go tonight? Johnny said anywhere I wanted to go was O.K. with him, but I haven't decided yet where to go.

"Hi," said Lola Jean, breaking into her thoughts. "I've been shopping for Mom. Mind if I sit down?"

"No, of course not."

"A small coke, please," said Lola Jean to the soda jerker. "Are you coming to the revival tonight, Dottie?"

"I don't know," she said uneasily.
"Johnny asked me for a date. He said I could pick the place, but I haven't decided where to go yet."

"Why don't you take him to the revival tonight? The minister is a great speaker and Johnny will probably enjoy the service."

(Continued on page 22)

By Jean McCord



By LeRoy C. Brown

Vints Victory

HEN JAMES CHALMERS first saw the savages in New Guinea, he noticed that they wore large human bones dangling from their wrists and other parts of their bodies. They also wore nose-sticks, big earrings, odd gaudy necklaces, feathers, paint, and many tattoos. They roasted and ate human beings as freely as we eat beef today.

These natives were so fierce and cruel that the most adventurous explorers had avoided them, not caring to face instant death.

"But they must hear about Jesus," said young Jim Chalmers. So to that dangerous and difficult place he went, armed only with a Bible and a great love for all of God's creation.

One afternoon an angry mob surrounded the mission house. The savages demanded gifts and declared that if they did not get what they wanted, they would murder Jim and his few Christian helpers.

A large, evil-looking savage who wore a human jawbone as a necklace rushed at Chalmers. He drew back a big stone club and demanded tomahawks, knives, and beads.

Jim looked the brute straight in the eyes and said, "You won't get a thing from us by making threats." On other occasions he had freely given things to peaceful natives.

One of the helpers said, "We had better give them what we have."

"Never!" said Chalmers, "I would rather die than do that. We can never have peace, or help them, by simply giving in to their demands. Let's make them understand once and for all that we are not afraid of them." Then turning to the chief he said, "I will not give presents to armed people."

The determination in Chalmer's tone and his courage were convincing. The chief persuaded his cannibals to disperse and they went away muttering threats.

Sometimes to tribes that were not violent the missionary gave such presents as beads, knives, tomahawks, and cloth. This did much to promote good will and friendliness toward the Christians.

One good deed invites another in return. Gradually the natives became less suspicious of their white visitors. Chalmers' good nature, courage, and willingness to help even his worst enemies began to wear down prejudice and to win friends.

AT FIRST SECRETLY, and then openly, natives came to church and asked the missionary many questions. Hatred yielded to friendliness. They began to bring presents such as vegetables and fish to the missionary. Invitations to attend friendly cannibal feasts were offered. And a chief offered his daughter as a wife for Jim Chalmers. "If you only had several wives, you would be a great man," said the chief. Of course, the offer was tactfully declined.

People in various villages had come to feel that a visit from Chalmers, whom they called "Tamate," was a great honor. They were anxious to receive a visit from the white man who talked about God.

Chalmers left a report about a visit to one island: "I returned to the chief's house and received a present of six earthen pots of cooked taro (a starchy plant sometimes called 'elephant's ear') and a fine pig. Oh, how the people did scream with delight when I showed them my white arms! The possessions which gain me most admiration are my nose and my boots. 'That nose,' they cried, 'and those boots.'

"The men shouted from ridge to ridge, 'Tamate has come to our island,' and the natives swarmed in from all directions. I bought taro to spare, as we had still to return to the coast. I said I could buy no more, but if they would like to trust me, all right, and when the chief came to visit me, I would pay him. They said, 'Certainly, take all, and some day our chief will visit you, when you will give him the iron.' The house was crowded, but a small space was reserved for me, where I enjoyed a good night's rest. By daylight we were off, passing through several villages where we had to halt and be admired."

Of course, Jim wanted no personal glory. His only purpose was to serve God.

James Chalmers visited dozens of islands and on many of them he established Christian missions. In less than four years he had visited and made friendly associations in nearly 200 villages. Because of his Christian influence, a great change came over New Guinea. Cannibal feasts, which had been a common practice for ages, ceased, and under the influence of the gospel, rival tribes which had not met for years except to fight, now met as friends, and sat side by side in the same house worshiping the true God.

Today New Guinea is a peaceful land where many Christians live. Other missionaries have given some excellent service there. But "Tamate" was the first. And the unselfish service of this brave Christian who dared stop where no one else would, is enshrined in the memories of an appreciative people in a land that God did not bypass.

SOUTH B. Davis



WISH WE HAD never left Centerville," Jean Burton sighed. She was sitting on the steps of her new home in Greenville, watching two little girls play with their dolls on the veranda of the house next door. She had watched these girls playing there before and had wished they would speak to her

and invite her over to play with them.

Jean sighed again. Mother said, "If you are friendly yourself you will always have plenty of friends." But Jean couldn't be friendly with girls who wouldn't speak to her.

Jean knew the girl with golden curls lived there and the other girl lived across the street. Now they were playing, "tea party." Their dolls were seated at a table with pretty, little dishes before them. A tan-colored puppy frisked around the veranda.

Someone called, and both girls went inside. Then the puppy went to the table and began to investigate what it was all about. After smelling around, to Jean's horror, he grabbed one of the dolls with his mouth and rushed from the house. He ran down the street stopping about a half block from her house and put the doll down and stood beside it.

Just then the girls returned to the veranda, and noticing that the doll was missing, began to talk and wonder what had become of it?

Jean heard every word they said. "I ought to tell them where their doll is," she thought, "but I won't do it because they won't speak to me."

Then the blonde girl began calling the dog. At the call of his mistress, the puppy left the doll and returned to the veranda.

"Oh, I hope no one will get the doll," Jean thought. "I wouldn't want to lose my doll."

Soon she saw some people coming toward where the doll was laying. "Oh, I am afraid those people will get it. How mean of me to let them find it and take it away. I must take it to the girls," she thought.

She hastened to the doll, picked it up, and brushed off the dust. It was not broken, or soiled; only a little dusty.

SHE WENT STRAIGHT to the girls and handed it to the blonde girl. "The little dog took your doll," she said, "and left it down the street. I saw him take it. It isn't broken. I think he meant it for fun."

"He is a naughty dog," the girl replied. "It wouldn't have been funny if someone had found it and, not knowing that it belonged to me, had kept it. Thank you! thank you!" she exclaimed, taking the doll into her arms.

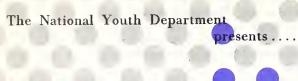
"Come in and play with us," she added. "My name is Lucy, and this is my friend Grace who lives across the street."

"My name is Jean," she replied; "I've been lonely since I moved here, for I don't know any one to play with. I am glad to know you, and will get my doll and play with you."

"I am glad you are next door," Lucy answered. "It is more fun to have three players than it is to have only two when we are having games."

Jean ran across the street to her home and returned with her doll, and the three were soon having a good time together.

"I wonder why I thought those girls were unfriendly?" Jean asked herself when she said good-bye to return home. As she was leaving, Lucy invited her to come over any time and bring her doll.



A dynamic witnessing program designed to help your youth become PIONEERS FOR CHRIST.

By DONALD S. AULTMAN, Assistant National Youth Director



Almost every day this past summer someone has said to me, "Don, this summer witnessing program is terrific and the P. F. C. at Lee is inspiring, but what about something for my local church? In fact during the past eighteen months this has been the constant cry of pastors and youth leaders, "Brother Knight, help us begin a program of youth witnessing in our local church."

Ideas may begin in the minds of leaders, but spiritual revivol must begin in the hearts of the people. Now after several years of intensified witnessing from the Pioneers for Christ at Lee College and two years of Summer Witness Teams, this revival is in view. A groundswell of opinion from dedicated youth looking for spiritual leadership has laid the demands for this new dimension in evangelism right at the doorstep of our leaders. For us to fail now would result in tragedy. We have before us the opportunity to reach multiplied thousands for Christ this year. We are on the threshold of the greatest youth rev in the history of the church. The hearts of the youth are being stirred, and now it is time for you to act.

The Notional Youth Department is recommending that every Y.P.E. organize a P.F.C. club during the next six months. The purpose of this club would be basically to win souls to Christ through personal witnessing. Other benefits gained from this effort are obvious-Christian fellowship, training, Bible study, and numerous outlets for Christian service. The P. F. C. club would be a permanent organization with the local church designed to promote youth evangelism.

The name P. F. C. International comes from the Pioneers for Christ Cl begun by the Evangelism Committee in 1958. It was subsequently adopted by the Lee College witnessing group and became synonymous with youth evangelism. What does P. F. C. say to you? Private First Class? That's fine! We intend to develop every member into a private first class foot soldier in the army of Jesus Christ. P. F. C. may say to you Personally For Christ, Presenting a Faithful Christ, or Presenting Faith in Christ. In either case we'll call our youth groups P. F. C. clubs and the results will determine the real significance and meaning of their nome.

The International P. F. C. club program for young people will maintain a close tie with the Lee College P. F. C. and other similar college grou It wil make room for groups all over the world. The first International P. F. C. has already been organized in Trinidad. The Lee College group, under the direction of Mr. Charles Beach, Christian Service Director, will be a vital arm in continuing to set the pattern fo local groups to follow.

Materials for organizing and stabilizing this program are now available from the National Sunday School and Youth Department. If you are not sure that your youth are prepared to accept this challen secure the film, "Impact," a 16mm color film of the 1962 summer witness teams. By all meons, pray that God will continue to apprehence hearts of youth across America for this great program.







ERNATIONAL SUMMER WITNESS TEAMS.....

CAPSULE REPORT

CARIBBEAN CRUSADE

Jamaica, Barbados and Trinidad 776 conversions First P.F.C. International Club Organized

BAHAMAS

Every afternoon at 4:00 p.m. we teach V.B.S. I have charge of the "little ones," ten years to walking age. Roxie Carr teaches the eleven years to "infinity" children, Many times 70-year-old men come to V.B.S.! The memory work for Roxie's class is the soul-winning Scriptures and instruction in a "changed life" from the Counsel for New Converts tract. The Bahamians have heard the gospel over and over again, but the emphasis on a changed life has crumbled through neglect and lack of teaching. We hope to offset this problem through the teaching of the Word to regenerated but carnal souls

-Martha Smith

ALBUQUERQUE

God is giving us revival in this city. Over 50 conversions.

SALT LAKE CITY

Church of God Mission 100 West Main Street 30 attended V.B.S.-mostly Mormon children.

BOSTON

"After two weeks spent in calling on 1,000 homes we had our first convert." "For twelve consecutive nights not one adult attended our services . . . "Last night there were 30 in attendance. We'll have a Church of God in Boston."

NEW YORK

We had a street service on Thursday evening, the 14th of June, at the Red Hook housing project. It is in this vicinity that the Knights and Phantom Lords, teen-age gangs, live. The Lord was present in a great way, and 65 souls accepted Jesus as their personal Saviour.

How wonderful it is to see the miracle-working power of God in action. Perhaps the thing that blesses us most is the hearing of the testimonies of these converted gang-members and drug-addicts. It is more than thrilling! We are all happy to be here working for the Lord. and sincerely desire your prayers.

-Wanda Blackaby

SUNDAY SCHOOL AND YOUTH DEPARTMENT

HIS IS SERVICE TIME

"Think not of your reward now - this is service time," spoke the Holy Spirit in a message through the

Reverend R. P. Johnson, a poincer preacher in the Church of God, as he prayed for over two hundred and fifty young people who had plcdged to witness for Christ. A witness-

ing revival has begun in the Church of Godl

Witness is Christ's call to Christian youth. p. F. C. International is a plan that gives young people the know-how in soul-winning. It presents a challenge for action! It provides an opportunity to witness for Christ and His Church. Youth are the center of this crusade for Christ. Youth are urged to join the ranks

The National Sunday School and Youth Department to reach souls for the Savior.

is proud to present P. F. C. International for the Y.P.E. around the world. This witnessing program has been authorized by the National Sunday School and Youth Board.

National Sunday School and Youth Director

For material on organizing a P. F. C. club in your Y.P.E. please fill out form on page 18.

Planning Church

Directed RECREATION

By Bevon J. Smith

VERY PERSON has a right to be wellborn and to have a heritage of physical, material, and spiritual good things. But this heritage is not realized by the majority of the youth today. In many parts of the world one or more of these blessings are denied to the youth. The American youth has, however, on the average, a liberal endowment of the coveted blessings. He has an abundance of the material things which he needs to live a comfortable life. But what about his spiritual need?

When we mention the word spiritual we think of an individual who has joined with hundreds of thousands who attend the church of their choice on Sunday morning. But let us look a little deeper into the situation and see if the Sunday morning worship hour is supplying the spiritual needs of the individual. What about the rest of his time which is not spent in the sanctuary? How much free time will the individual have on his hands? (By free time we mean the hours for which he has nothing planned.) This time is or should be as much the concern of the church and the Christian as the hour spent in the worship service, for it is in these idle hours that the individual will be tempted to join the world for his pastime.

Will he spend this free time wisely, profitably, and in a way which will bring him the greatest return or gain? Or will he be another of the thousands who, because they cannot find recreational activ-

ities in a clean, wholesome, Christian atmosphere, spends his leisure hours doing that which the devil offers?

Because of the importance of the time one spends outside the church and the proportionate need for recreational activities, the church should become concerned with the promoting of a Christian recreational program.

One would ask the question, "What is recreation?" Recreation is simply a refreshment of strength and spirits after toil: it is a change from one extreme to another. It is something that everyone needs and something that everyone will have in his own way. A familiar slogan today is "You never outgrow your need for milk," and neither does one outgrow his need for some type of recreation. No matter which type of recreation a person prefers, he does it because he needs to balance his load of life. For an individual to be considered normal in life he must be balanced in four major areas. He must be well fed in his spiritual life; he must be supplied with mental power; he must have social and physical activities.

One may wonder why the church should be concerned with recreation. All age groups will seek some type of recreation; they want to have fun and to enjoy themselves. It's nothing less than human nature for a person to want this. We as church members are quick to point the accusing finger toward one who may step outside the boundary line of our teachings. This

is natural, but let that same accusing finger direct its point to the church which did not feel that providing recreation was important for its members and its young people. When people are not occupied and not provided with the recreation they need, then, they begin to hunt for recreation of their own. It is in these moments of a dull, depressed, gloomy feeling that Satan will offer one of his greatest and most enticing temptations to the individual.

There must be a source of good to combat the evil; therefore someone must provide the good recreation. Who is more qualified and more obligated to meet this need than the church? There is ample recreation which is unholy, unclean, and produces bad influences. There must be provisions made for good, clean recreation.

SO IT IS important that we provide for our people, but for which age group? The major facts involved in the separation of people into groups of people are sex and age differences. However, all age groups must have recreation; only the kind of activities differ. Certainly one wouldn't plan a track meet for the persons who are 60 and 65 years old, but this would be very enjoyable for those who are 15 and 16 years old. One must consider the ages and consider the type recreation each would enjoy.

The ages represented will determine the groups which need the closest supervision. We wouldn't think of putting several chaperones with Grandma and Grandpa and their fellow playmates; neither would it be wise to leave the 16year-olds completely unattended. However, the chaperone should be in a relaxed mood and should gain the confidence of the group which they are serving. The good chaperone can participate in the fun and still observe the conduct of the group without making the guests feel uncomfortable.

The success of a recreational event, whether a track meet, picnic, or a game night, depends in large measure upon the thoroughness with which the advance preparations have been made and ex-

(Continued on page 21)

But-ers

By Jonathan West

HAT MOON," REMARKED George as he walked Betty home from church, "is lovely tonight. But, as Tom would say, a black cloud may come and hide it."

Betty laughed. "You're being rather hard on poor Tom, aren't you? I thought he seemed rather depressed during our committee meeting tonight, didn't you?"

"I'll say he was depressed. He found a way to object to just about everything anyone proposed. The trouble with Tom is that he's become an inveterate but-er."

"A 'but-er,'? At least that's an original term. *But*," Betty giggled, "this is much too lovely a night to get excited over Tom's doubts. And after all, isn't his real name Thomas?"

George chuckled, "Doubting Thomas, sure's anything. Better still, But-ing Thomas."

The pair walked in silence for a half block, then Betty said: "Speaking of Thomas in the Bible, he is called the doubter because he doubted the reality of Christ's resurrection. But when the Lord returned to that room a second time and invited Thomas to touch Him, the Bible doesn't say that Thomas actually did touch Him. The Lord's invitation and presence seems to have sufficed. I wonder whether Thomas didn't suddenly realize that he actually was doubting God?"

"Perhaps he did," George agreed. "I once heard my father say that doubting is like a disease, easy to catch and hard to cure. Tom seems able to think of a 'but' for nearly everything anyone proposes. But I suppose it is discouraging to work at the same place, with the same people, meeting the same obstacles, every day. If we could move about more . . ."

Said Betty, "I'm reminded of the Bible story about the fishermen-disciples on Galilee who worked all night, caught nothing, and then at dawn were told by Jesus to try once more—in exactly the same place they had failed. They did not doubt Him but obeyed. They didn't say, 'But, Lord—' And do you recall what happened?"

"They caught so many fishes they could not draw in the net. You know, Betty, you're a wonder at thinking of practical applications of the Scriptures. Perhaps if you were to speak to Tom about his habit of doubting, it would profit him."

"Perhaps, but I don't believe he would--"

George's laughter stopped her. "Whoa! Did I hear a very pretty little 'but-er' speaking just now?" he teased.

"Oh, dear, just see what a poor preacher I'd make! Here I am, criticizing Tom, yet doing the same thing as he."

"You weren't judging, Betty, merely stating facts. Tom's a fine fellow and a good friend of mine, but—"
"But? I think we're even now."

"And just for that, young lady, I shall march you straight home—and sentence you to spend the rest of this lovely evening sitting on your porch, looking at

the moon. No if's, and's, or but's about it."

"And if you do," she warned, "I shall talk more about Thomas."

"I'll serve the sentence with you—looking at the moon," he said, piloting her porchward.

The subject of their conversation, tom Davis, was in favor of a hike by the young people's group, but he feared only a few would care to go. He agreed that the proposed menu sounded tasty, but felt it was too expensive. He liked the hour of meeting, but felt sure a number would find it too early or too late.

Tom, however, was not alone in his but-ing. All of us have met similar boys, girls, or others who are but-ers. We remark, "The minister's sermon was very helpful," and someone immediately says, "Yes, but I didn't care for some of his gestures." We observe, "John is a fine fellow to know," and Mr. But-er replies, "Yes, but I don't care for his taste in dress." We comment about the helpfulness of a certain portion of Scripture, some words spoken by Jesus Himself, and Mr. But-er has a but, such as, "Perhaps; but nobody really believes that today."

Mr. But-er is found in all organizations: the crowd we go with, among our fellow workmen, even in church, Sunday School, young people's societies. There are of course some sincere, honest, proper buts. We refer here to the ones that merely retard progress and express foolish doubts. These spring from unbelief, lack of faith, ingratitude, disrespect.

Someone has wisely said that "Christians should believe their beliefs and doubt their doubts." A man once was asked to help select a team of workers to help during a city-wide evangelistic campaign. A number of volunteers presented themselves, but he did not choose all of them. When asked why he had rejected certain individuals, he replied:

"Those persons have no confidence in our undertaking. They do not believe that we shall succeed. We cannot afford to have the fearful and unbelieving with us when on such serious business for our Lord."

Dr. Graham Scroggie once was asked why so many learned persons doubt that the Lord Jesus ever existed in the flesh while many poor and relatively unlearned persons are convinced of it. He replied: "The learned persons 'lean unto their own understanding,' while the others 'trust in the Lord with all their heart,'" Proverbs 3:5.

It is that way with most improper but-ing. Today things look very dark and discouraging in the world around us. It is easy to look upon these ominous conditions and become disheartened, even doubtful. Many persons by their pessimistic remarks help make us feel low in spirit. "What can we do?" they ask. No one seems to have the answer, nationally or individually. But the wise writer of Proverbs has given a marvelous prescription which we shall be wise to heed: "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

This has no but in it. Applying the first portion will help keep us from "but-ing." And what a blessing that will be!

DUPLICATE ARTISTS

(Continued from page 5)

before. She wiped away a couple of tears and walked slowly to the door. Ellen never cried and she never walked slowly.

After the door closed I sat there and did some hard thinking. Had I really lost my ability to draw by being so cocksure about it? But even more important, had I lost my faith? I slipped to my knees in that old storeroom and begged for another opportunity to show that I was worthy.

The next week or two I spent every evening in that building working over those posters and reading books. It wasn't easy and there were times when I again asked for help on my knees. But the day came when I stacked the last drawing on the table. I called Ellen over, "Well, there they are, Mrs. Slave Driver," I said. "And you had better say they are good."

"They are good," she said at last, after looking them over. "I'll take them around to the church and have them ready for Book Week."

That night I almost slept the clock around I was so tired. But I got up feeling great and went over to clean up the storeroom. Scraps of cardboard and candy wrappers were everywhere. I chased a mouse behind a pile of old lumber where,

neatly stacked, I found another set of drawings. Pulling them out I gazed with amazement at a group of posters illustrating the Book Week books, but they were not mine. They were good. In fact, I was convinced that in many respects they were better than mine.

Who had been making himself at home in my retreat? A hot wave of anger went over me, but after I had cooled off a bit I began thinking. Of course, it had to be Jerry. I remembered his curiosity as to what I was going to do and of his hanging around sometimes with a wistful look on his face.

As I looked at those posters, I really wondered for the first time what Jerry's life must actually be like—a few friends who probably talked to him out of pity, not much recreation, and strictly limited physical activity. However, I had never heard him complain about his lot in life or rebel against the monotony of his days.

SUDDENLY I knew what I wanted to do. I left the room half-cleaned and dashed out slamming the door. For the next two hours I was very busy.

That evening Religious Book Week got under way and there was quite a crowd at church. After the service we were invited to walk through the departments and examine the books and illustrative posters.

I had noticed Ellen come in with her family and a strange man. They disappeared for a time, but when they came back toward the front door Jerry turned to me and said, "That's Thurman Darnell, the artist. I've seen his picture in magazines."

"What's he doing here?" I asked.
"Just visiting, I believe," said
Jerry. "Ellen's Uncle Ralph studied
with him two years, and they are
good friends."

Ellen's family and Mr. Darnell had now reached the front door. Ellen didn't say anything but she gave me a puzzled look. I edged the other way because I knew what that look meant.

Mr. Darnell was talking. "I'm really interested in your Book Week display," he said. "The books are good selections and the posters are well designed to draw attention to the contents. May I ask who did the posters? I think I should like to talk with that young person concerning an art scholarship."

No one said a word for a long minute. Then I stepped out and took Jerry's arm. "Here's the young man," I said. "He drew all of the posters."

Then I turned my back for I needed to say another prayer. I had placed Jerry's work out instead of mine, hoping to give him a lift,

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and the gesture had cost me an art scholarship. Silently I said, "Thy will be done," and turned to Ellen to explain.

"Now don't be angry," I began.
"I was just trying to encourage
Jerry a little. He doesn't have everything we have in life, you know.
And you must admit he did an excellent job."

"Well, it gave me a shock when I found the posters were not yours," she said. "But I'm glad in a way. No one can call you High Hat Harry now, because the title just won't fit."

We went over to join the others and Jerry whispered. "Thanks, Harry. I'm glad you're not sore with me. I was just practicing and I didn't mean to take your place. Think of my being able to study in a real art school."

"Sure," I said, swallowing a big lump in my throat, "Some day we'll all be saying, 'I knew him when.'"

Jerry's smile let me know I had done the right thing.

The next day I answered a knock on the door and there stood Mr. Darnell. "Why, come in, Sir," I stammered. "I'll see if Father is here."

"My business is with you," he said smiling. "Young man, Ellen tackled me as I came out this morning. She had your pictures which you had so carefully hidden behind one of the pianos in the youth department. It seems, on examination of these drawings, that we have, not one, but two, budding young artists in our community. I talked with Ellen's Uncle Ralph this morning and told him the story. He insists that I arrange another scholarship for you at his expense. You are both talented young people, and I'm glad it turned out this way."

I suppose I managed to blurt out a few words of thanks, I'm not at all sure. Anyway Jerry and I are going to art school together soon. Once the ice was broken everyone grew friendly with him and his life became a lot different. And as for me, I haven't heard High Hat Harry in months. You see I got back into the habit of asking advice from Him. I had learned that, as the Master taught, to step down is really to step up.

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ALVIN HAD NOT lost his mind. He had for the first time come to his senses. "I was more in the spiritual world than I was in the flesh. It would have been far better for me to have gone on to be with Christ, but what would my wife and small children have done without me? Too, I was anointed to preach the gospel, and my work which God had assigned me was not done," Calvin explained.

While he was laying more claim to his citizenship in heaven than he was his citizenship on earth, something happened. God returned his spirit to his fleshly body, and his body which had been sick unto death with pneumonia became perfectly well.

"I am well," Calvin said to himself. Then he decided to prove to himself that he was well. Being alone, he got out of bed and walked a few steps. "Am I dreaming?" he asked himself.

Going a little farther, he touched a chair, the foot of the bed and the piano. Convinced that he was not dreaming, he walked on. As he passed the open door he looked into the living room. On the mantel shelf he could see the clock which informed him that it was 2:02 P.M. "I was healed at two o'clock," he said out loud to himself.

SITTING DOWN IN a chair, Calvin reflected upon what had happened. "Somebody somewhere prayed," he then said, being absolutely certain of it.

of it.

"Get back into the bed," came our mother's voice ringing in Calvin's ears.

"I am well," Calvin shouted back.

"Wallace, come help me make Calvin get back into the bed. He must have lost his mind," Mother called to me

We entered the room.

"I'll show you how it happened," Calvin promised. He got back into the bed. "Right here my spirit was more in heaven than it was in my mortal body. Somebody somewhere prayed and my spirit came back into my body."

Here Calvin looked wonderingly at Mother, then at me. "I believed you or Wallace had prayed and brought the healing from God. I see now it was someone else. Our Saviour spans space, time and distance bring no handicap to Him," he said.

Getting up from the bed, Calvin walked to a chair. "I put my hands upon this chair to prove to myself that I was not dreaming," he explained. Then he touched the foot of the bed and the piano. "Touching these made me know that I was not dreaming, but that I was healed, I looked at the clock and saw that it was two minutes after two o'clock. My healing came at two," he assured them.

Mother brought him some food and I brought him some water. He ate and drank heartly.

After about an hour some cars stopped near our yard gate. A group led by Dudley Harrison got out of the car and came into our house. When they saw Calvin up and well, they began to praise the Lord.

"You were healed at exactly two o'clock!" Dudley shouted to Calvin.

"Yes, and this group prayed my spirit back into my body. It was more in heaven than it was in my body. You were some eight miles away, but our Saviour spanned the space," Calvin told them.

All of us sang praise to God, and offered our prayers of thanksgiving to Him.

STATISTICS

(Continued from page 27)

(Continued from page 21)	
Fort Mill, South Carolina	79
Poplar Grove, Tennessee	79
Decatur, Alabama	78
Garden City, Alabama	78
Melbourne, Florida	78
Newport, Kentucky	78
Grand Rapids, Michigan	78
Candler (No. 1), North Carolina	78
Lake Worth, Florida	77
Columbus, Indiana	77
Danville, Kentucky	77
Prosser, Washington	77
Adamsville, Alabama	76
Bee Ridge, Florida	76
Callahan, Florida	76
Dudley Shoals, North Carolina	76
Lebanon, Ohio	76
Wagoner, Oklahoma	76
Johnson City, Tennessee	76
Brownfield, Texas	76
Pulaski, Virginia	76
La Belle Florida	75
La Belle, Florida	75
Maiden, North Carolina	75
Pembroke, North Carolina	75
	75
Ashland, Ohio Ohio	75
Dayton (Hoover), Ohio	75
Massillon Ohio	75
Massillon, Ohio	75
Williamsburg, Pennsylvania	75
McMinnville, Tennessee	
MCMINITATILE, TEITHESSEE	10

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Since June 30, 1961
Saved 43,911 Sanctified 10,292 Filled With Holy Ghost 15,429 Added to the Church 11,615
Report of New Y.P.E.'s since June 30, 1961 117

PLANNING CHURCH RECREATION

(Continued from page 16)

ecuted. It is wise to have a special committee to plan and to conduct the affair. Even though the committee's duties and special functions will vary with the different types of events, it must take into consideration certain factors and make arrangements for such items as:

The Program: Specific features or events and active games should be included on the program. The decision as to the type program should be governed by the number present, the interest and the skill of the group members.

The Place: Indoor or outdoor facility where the events can be carried on satisfactorily and the spectators or audience can be comfortably accommodated.

The Time: Date depends in part on the time required for adequate preparation and on the desirability of avoiding conflict with other events that may be already scheduled

The Equipment: Properties, game supplies, costumes, and other equipment are needed for most recreational events.

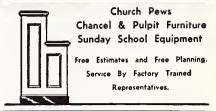
Personnel: In addition to the persons taking part in the program, personnel such as an accompanist, game leader, sports officials, or judges may be needed.

Publicity: If it is worth having, it's worth advertising. Usually it is desirable to arrange varied and effective forms of publicity.

Refreshments: To some people this will be the most important part of the social

Finance, transportation, safety, decorations, invitations, tickets and registration are some other items that can often be handled best by a group of committees.

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GOD SENT JOE TO SCHOOL

(Continued from page 6)

said. "We just held revival services in our church. Seven were converted!" His story brought tears to Joe's eyes.

Ben had started by studying his Sunday School lessons thoroughly and joining in class discussion. When his teacher had belittled the supernatural, he quietly pointed out the other side of the picture. Then the young married couples of the church voted him in as their teacher. His teaching and manner of life became a conversation piece. Later. he was elected to the official board After a while he sounded them out on having revival services. He kept mentioning the subject until several months later they held special services. As Ben said, seven were converted.

"Now, Joe," he said, "I've suggested to the rest of our officials that we increase our pastor's salary so he can devote full time to the ministry. I told them that I have begun to tithe and suggested that it be taught regularly as the means God has ordained to support His Church. These matters will be taken up in our congregational business meeting next week."

Ben's church now has a full-time pastor. It is growing. Ben and others are out doing visitation work. He and his family sparked revival in their little country church.

As for Joe, he's glad God sent him to school.

WHAT'S WRONG

(Continued from page 11)

I ought to, thought Dottie. After all, it will be the last time.

"But I thought you were quitting this religious stuff," Johnny said when she suggested that they go to the revival.

"I am, after tonight, but I had already told Lola Jean that I'd go before you asked me."

"O.K., but don't let it happen again," he said cheerfully.

DURING THE testimonies, the prayers, and the singing, Dottie wondered, What is he thinking? Does he think that this is all corny?

Stop it, she told herself crossly.

After all, this is the last time. Why do you care? But she couldn't get her mind off Johnny. He seems to be following the speaker, but I can't tell for sure. He could be thinking of something else. Why don't you listen yourself?

"In Isaiah 59:2," the speaker was saying, "the Bible says: 'Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.'"

Suddenly realizing that this described her plight, Dottie thought, That's what's wrong with me! I need to get back to God. I've been saved, but I have wandered away.

The speaker was giving the invitation now, but all of it that Dottie heard was, "If there are any here who are saved but aren't right with God, come now, and get things settled."

As the first words of "Just As I Am" were being softly sung, she started down the long aisle, not caring what Johnny thought.

As she met Johnny after the service he said harshly, "What gives? I thought you were through with this stuff. Instead, you get 'saved' whatever that means."

"No, Johnny," Dottie said quietly, "I wasn't saved tonight. I accepted the Lord about two years ago. Tonight I got back to Him though. I'm afraid I can't give up this 'stuff.' I want more than anything else to please the Lord now."

"Let's go home," Johnny said angrily.

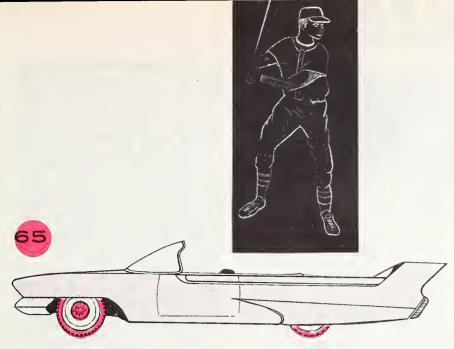
Monday morning Dottie's Bible was on top of her books as it had been before. Johnny didn't speak when they met in the halls.

Lord, help me to control myself and be a real witness for You, she prayed silently. Give me strength to do Your will this day.

The day wasn't easy. Everytime the members of Johnny's crowd saw her they giggled and whispered among themselves. Lola Jean and a few of the other Christians encouraged her, but if she hadn't felt so close to the Lord, she would have been lonely that day.

The first part of the next day wasn't too bad, but at lunch when she saw Johnny coming over to

(Continued on page 24)



LIGHTED PATHWAY'S sixty-fifth artist to be featured on the art page is from Ashton, Illinois. The drawings here reproduced represent a cross-section of Clyde Golden's high school art work. Golden is now nineteen years old and has been graduated from high school since 1960. He professes no attachment to art other than as a "sideline," but he does use his talent for the church at Rochelle, Illinois, where he is a member. He also sings in a church trio.





CLYDE GOLDEN







Y.P.E. KING AND QUEEN

Pictured above are Russell Creel and Kimberly Cagle who were elected King and Queen in a recent Y.P.E. contest at the River Rouge Church of God, River Rouge, Michigan. During the six weeks that the contest ran, \$385 was raised for missions. We feel that our Y.P.E. is among the best in the Church of God.—E. Mayse, Clerk



MISSISSIPPI YOUTHS RAISE \$2,888.92 TO HELP BUILD IN TOKYO

The State Youth Director of Mississippi, the Reverend Paul Henson, challenged about seventy young people across the State to help raise funds which would be used toward the building of a Church of God in Tokyo, Japan. The response was very good. The youth began to work. With the aid of their good pastors, members and friends, they raised \$2,888.92. Youth camp scholarships were awarded to the four who raised the most money. The winners were: Miss Cherrie Butler, Morgantown, \$120; Miss Pat Dearman, Greenville, \$102; Miss Raynell Moore, East Greenville, \$100; and Mr. Jimmy Amason, Indianola, \$85. Space will not permit the listing of all the ones who raised money, but God will surely reward each one for his hard work. The picture shows Brother Henson as he presents Mary Grace Comans, Missionary to Japan, a check for \$2,888.92.

WHAT'S WRONG

(Continued from page 22) where she was sitting, she thought, Oh. no! What does he want?

Johnny awkwardly sat down beside her. "Dottie," he said, "I just wanted to tell you, well, I know what you were talking about now. I mean, this morning in study hall I talked to one of the boys that I noticed at the revival. I had been thinking about what the preacher said Saturday night. He said that no one was complete or happy until he knew Jesus, and I knew that I wasn't really happy, but I wanted to be.

"Jim told me how the Lord saved him and he said Jesus would save me if I asked Him to. I did, and now I'm a Christian, too. I know what you meant Saturday about wanting to please the Lord. May I go to church with you Sunday?"

"Sure, Johnny." Dottie was happier than she had been in a long time.

TEEN-AGE TALENTS

(Continued from page 10)
come great in their field without a
talent.
Reward

OUR REWARDS here on earth come in many different forms, the first of these is the reward of satisfaction. This is the greatest reward of them all. The satisfaction that comes from leading others to Christ and the satisfaction that comes from witnessing. Many times we inspire a person on to greater heights by the use of our talents in the service of God. As teen-age Christians, the world is watching the way in which we use our talents. They can see whether or not we use our talents selfishly. We, the Christian American teen-agers must use our talents in the advancement of God's kingdom, for the night is soon coming when no man shall be able to work.

Human praise is another reward we get here on earth. "We must praise to be praised" is a very true statement. Praise seems to come in many different ways—for example, through friendship, love, admiration and verbally as we so often think of it. We must praise people and try to inspire them on to do greater things for the Lord. When someone praises us, we should say that by the grace and help of the Lord we were able to do it.

The material gain is the smallest of all the rewards we get on earth. How many singers, pianists, janitors and cooks get paid for using their talents for God. Although, you may never receive a nickel, you should try your very best to do your best for the Lord.

Now we come to the greatest reward of all the rewards of the faithful talent user, which is heaven; yet, greater is it to be able to see Jesus, the One who saved us by His grace. I picture heaven as a magnificent place, but if heaven were nothing more than a row of colored shanties, it would be worth a million times more than anything we could have here on this earth if Christ were there.

But what about the one who didn't use his talents for God. It is a sad thing but there are those people and many of them claim to have God in their lives. How awful it will be when they find themselves in hell, all because they neglected their duty.

Let me challenge you as teenagers to use your talents for God while yet there is time.

LOYAL FRIENDS

(Continued from page 9)

simple remark made by Ed concerning John. The two fellows never had a disagreement after that and both felt grateful to Lucy for her counsel and interest.

Ed thanked Lucy too. "I've learned a lesson," said he. "It's true that I did speak with some slight criticism of John's actions one day. I had no business doing it. I mean to be a more loyal friend in the future."

"Loyalty is essential to true friendship," the older girl said. "Indeed I question that true friendship can endure very long if either party falls into the habit of being critical—even though the criticism is offered in a spirit of jest. I'm thinking of Emma and Alice, two

girls I knew when I worked in the city."

"Tell us about them, Sis," John urged.

"They had been chums a long while. One day when shopping with friends, Emma went into a store. While she was inside Alice remarked, with no intention of harm, 'I wish that Emma wouldn't laugh so much while she is talking.'

"The criticism probably was justified and if it had been given to Emma privately in a spirit of helpfulness it might have been gratefully received. But when it reached Emma's ears sometime later, by way of the gossip grapevine, it had been badly garbled. 'Alice says you laugh too much while you're talking, and she doesn't like to be around you so much.'

"Naturally Emma was hurt. 'I know it's one of my faults,' she admitted, 'and I'm trying hard to break the habit. But I do wish Alice had not mentioned it to those girls! I don't mind her criticism but I do think that as a loyal friend she should have told it to me when we were alone.'"

"Did they remain friends?" asked John.

"Yes, I believe so. Emma accepted Alice's apology. But I doubt that their friendship was ever exactly the same afterward. The loyalty was in question."

The dictionary defines loyalty as "true allegiance." One who is disloyal to a friend is holding friendship under false pretenses. It is not really his, but belongs to his friend's ideal of him; and if he does not measure up to the ideal, then the friendship is not really his own.

Of course, being loyal to a friend presupposes that the friend is worthy of loyalty. This is another excellent reason for choosing one's closest friends with extreme care.

And of course we should never forget that the finest friendship of all is our relation with the Lord Jesus Christ. He requires loyalty in this friendship: "Ye are my friends," He said, "if ye do whatsoever I command you" (John 15:14). His loyal friends not only hear His Word but they put it into action. Loyalty to Jesus is never misplaced, and always it blesses those who are indeed His friends.

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Address				
	State or			
City	Province			

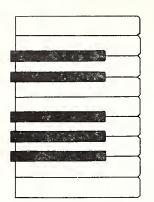
MAIL THIS COUPON TODAY!

Sunday School and Youth Work Statistics

By CECIL B. KNIGHT, National Sunday School and Youth Director

by CECIL B.		
SUNDAY SCHOOL	Lawton (Lee Boulevard), Oklahoma 213 Cincinnati (Hatmaker), Ohio 210 South Lebanon, Ohio 210	Fort Worth (Riverside), Texas
Average Weekly Attendance June, 1962	Pelzer, South Carolina 210 Augusta (Crawford Avenue), Georgia 208 Langley, South Carolina 208 Baldwin Park, California 207 Macon (Napier Avenue), Georgia 207	Greenwood (South), South Carolina 162 Lake Worth, Florida 161 Valdosta, Georgia 161 Eldorado, Illinois 161
500 and Over	Macon (Napier Avenue), Georgia 207	Ferndale, Michigan 161
Greenville (Tremont Avenue),	Salisbury, Maryland 207 Greenville (Park Place), South	Mooresville, North Carolina
South Carolina	Carolina 206 South Lenoir, North Carolina 205	Rockingham, North Carolina 161 Springfield, North Carolina 161 Woodruff, South Carolina 161
Middletown (Clayton), Onlo 504	Greenwood, South Carolina 205	Thomaston, Georgia 160
400-499	Lake City, South Carolina 205 Brooklyn, Maryland 203	Thomaston, Georgia 160 Memphis (Barton Heights), Tennessee 158 Melbourne, Florida 157
Kannapolis, North Carolina	Sanford, North Carolina 203	Demorest, Georgia 157
Dayton (East Fourth), Ohio 425	Easton, Maryland	Everett, Pennsylvania 157 Walhalla No. 1. South Carolina 157
Cincinnati (Central Parkway), Ohio 422 Griffin Georgia 416	Mercersburg, Pennsylvania 201 Fort Myers, Florida 200	Walhalia No. 1, South Carolina
Griffin, Georgia 416 Wilmington, North Carolina 416 Jacksonville (Springfield), Florida 407	125-199 Somerset, Kentucky	Waycross (Brunel Street), Georgia 155 Houston No. 2, Texas
Hamilton (Seventh and Chestnut),	East Belmont, North Carolina 199 Saddle Tree, North Carolina 198	Houston No. 2, Texas 155 Lindale, Georgia 154
Ohio 405	Williamsburg, Pennsylvania 198	Crumbleys Chapel, Alabama 152
300-399	Anniston, Alabama 197 Cleveland (East 55th), Ohio 197	San Pablo, California 152 Orlando (East), Florida 152 Lexington (7th Street), Kentucky 152
Anderson (McDuffle Street),	Wyandotte, Michigan 196 Washington, D.C. 192	Lexington (7th Street), Kentucky
South Carolina	Lawrenceville, Georgia 192	Tarboro, North Carolina 152
Cleveland (North), Tennessee	Nashville (North), Tennessee 192 Birmingham (South Park), Alabama 191	Adamsville, Alabama
Fairborn, Ohio 361	Richmond, Indiana 189	Blackshear, Georgia 151 Thomasville, North Carolina 151
Erwin, North Carolina	Richmond, Indiana	Chester, South Carolina 151
West Flint, Michigan 341 South Gastonia, North Carolina 341	Columbus (Belvidere), Ohio 187 Huntsville (Governors Drive), Alabama 186 Middletown (Oxford), Ohio 186	Millville, West Virginia 151 Franklin, Ohio 150
Daisy, Tennessee	Middletown (Oxford), Ohio	Miamisburg, Ohio 150
Anderson (Osborne Avenue), South Carolina 330;	Gaffney, South Carolina 186 Belton, South Carolina 185 Paris, Texas 185	Sidney, Ohio 150 Clinton, South Carolina 150
Newport News, Virginia	Princeton, West Virginia 185	Clinton, South Carolina
Biltmore, North Carolina 327	Parkersburg, West Virginia	Kimberly, Alabama
Newport News, Virginia 330 Lakeland (Lake Wire), Florida 328 Biltmore, North Carolina 327 Orlando (Orange Avenue), Florida 325 Canton (Ninth and Gibbs), Ohio 325	Saint Pauls, North Carolina 184	Greensboro (State Street), North
Buford, Georgia 324 Whitwell, Tennessee 319	Roanoke Rapids, North Carolina 184 Johnson City, Tennessee 184	Georgetown, South Carolina 149
Rock Hill, South Carolina 314	Calhoun, Georgla183West Danville, Virglnla183Greenville, Tennessee183	Orangeburg, South Carolina 149 Benton, Illinois 148
Detroit (Tabernacle), Michigan 305	Grandilla Managara	
000 000	Sanford Florida 182	Covington, Louisiana
200-299	Sanford, Florida	Lemmon, South Dakota 148
Milford, Delaware 298 Avondale Estates, Georgia 295	Sanford, Florida 182 Brunswick, Georgia 182 Cramerton, North Carolina 182 Mobile (Crichton), Alabama 181	Lemmon, South Dakota 148 Sweetwater, Texas 148 La Follette, Tennessee 148 Norfolk, Virginia 148
Milford, Delaware	Sanford, Florida	Lemmon, South Dakota 148 Sweetwater, Texas 148 La Follette, Tennessee 148 Norfolk, Virginla 148 Trafford, Alabama 147 West Durham, North Carolina 147
Milford, Delaware	Sanford, Florida 182 Brunswick, Georgia 182 Cramerton, North Carolina 182 Mobile (Crichton), Alabama 181 Patetown, North Carolina 180 Santa Ana, California 179 Miaml, Florida 179	Lemmon, South Dakota 148 Sweetwater, Texas 148 La Follette, Tennessee 148 Norfolk, Virginla 148 Trafford, Alabama 147 West Durham, North Carolina 147 Solway, Tennessee 147
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North Ridgeville, Ohio 135 Gap Hill, South Carolina 135	OF	75-99
Decatur, Alabama 134 Miami (North), Florida 134 North Rocky Mount, North Carolina 134 Hixson Pike, Tennessee 134 Dividing Ridge, Tennessee 134 Sylacauga, Alabama 133	PERSONAL VISITS BY SUNDAY SCHOOL WORKERS "Souls cost soles." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it	Sanford, Florida 99 Rome (North), Georgia 99 Mt. Airy, North Carolina 98 Everett, Pennsylvania 98 Somerset, Pennsylvania 98 Solway, Tennessee 98 Princeton, West Virginia 98
Enterprise, Alabama 133 Alton, Florida 133 Samoset, Florida 133	is the best way to reach people for Christ and the Sunday School. NOTE: Every Sunday School should re-	Fresno Temple, California 97 Alma, Georgia 97 Louisville (Faith Temple), Kentucky 97
Bladenboro, North Carolina 133 Ware Shoals, South Carolina 133 Logan, West Virginia 133 Miami (West), Florida 132	port their visits to their State Director. Samoset, Florida	Middletown (Oxford), Ohio 97 Uhrichsville, Ohio 97 Greenville (Woodside Avenue), South Carolina 97
Fair Haven, North Carolina132Springhill, Alabama131Cocca, Florida131Marietta, Georgia131	Kannapolis (Elm Street), North Carolina 671 Atlanta (Hemphill), Georgia 610 Wilmington, Delaware 551	Patetown, North Carolina 96 San Pablo, California 95 Demorest, Georgia 95 Greenville, Tennessee 95
Catawba Heights, North Carolina 131 Chicago (Narragansett), Illinois 131 Middlesboro (Noetown), Kentucky 131 Washington, North Carolina 130	Fort Mill, South Carolina 550 Lexington (7th Street), Kentucky 498 Somerville, Maine 257 West Liberty, Kentucky 250	Bladenboro, North Carolina 94 Birmingham (North), Alabama 93 Brunswick, Georgia 93 Bat Cave, North Carolina 93
North, South Carolina 130 Middle Valley, Tennessee 130 Stuart, Florida 129 Fitzgerald, Georgia 129		Calhoun, Georgia 92 Mt. Olivet, Georgia 92 Chicago (Roseland), Illinois 92
Mt. Olivet, Georgia 129 Collinsville, Illinois 129 West Liberty, Kentucky 129 Baton Rouge, Louisiana 129	Y. P. E.	Catawba Heights, North Carolina 92 Oregonia, Ohio 92 Anderson (McDuffie Street),
Greenville (Washington Avenue), South Carolina 129	Average Weekly Attendance June, 1962	South Carolina 92 Poplar, California 91 Waycons (Brunel Street), Georgia 91
La France, South Carolina 129 Bluefield, Virginia 129 Bradford, Alabama 128	200 and Over	Cincinnati (Hatmaker), Ohio 91 Et Worth (Riverside), Texas 91
Mount Dora, Florida 128 Vidalia, Georgia 128 Lakedale, North Carolina 128	Bristol, Tennessee 332 Kannolis (Elm Street), North	Millyille, West Virginia 90 Ontario, California 90 Roanoke Rapids, North Carolina 90
Humboldt, Tennessee 128 Newport, Tennessee 128 Pikeville, Tennessee 128	Carolina 298 Middletown (Clayton), Ohio 253 Daisy, Tennessee 241 Dayton (East Fourth), Ohio 234	Middletown (Rufus), Ohio 90 Chattarov West Virginia 90
Buhl, Alabama 127 Manatee, Florida 127	Cincinnati (Central Parkway), Ohio 223 South Mt. Zion, Georgia 206 Greenville (Tremont Avenue),	Anniston, Alabama 89 Mobile (Chrichton), Alabama 89 Springhill, Alabama 89 Torrance, California 89
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North Carolina 126 Statesville, North Carolina 126 Wake Forest, North Carolina 126	Jacksonville (Springfield), Florida 173 Paris, Texas 169 Canton (9th and Gibbs), Ohio 164 Chattanooga (North), Tennessee 164	Trafford, Alabama
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Chattanooga (Missionary Ridge), Tennessee	100-149 Louisville (Highland Park), Kentucky 147	Kelso, Washington85Sumiton, Alabama84Furniture City, Georgia84Eldgrado, Illinois84
	Lawtey, Florida 142 Mercersburg, Pennsylvania 142 Pell City, Alabama 139 Perry, Florida 138	Eldorado, Illinois 84 Oak Grove, Kentucky 84 Washington, D.C. 84 Hamilton (Allstatter), Ohio 84
NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE	Granite City, Illinois 136 Mineral Wells, Texas 136 Dayton (Oakridge Drive), Ohio 134	Laurens, South Carolina 84 York, South Carolina 84 Radford, Virginia 84
Total Monthly Attendance for June Greenville (Tremont Avenue),	East Belmont, North Carolina 134 Cleveland (North), Tennessee 133	Coosa Valley, Alabama
South Carolina 6,825 Columbus (Frebis), Ohio 850 East Gadsden, Alabama 800 Kannapolis (Elm Street), North	Tampa (Buffalo Avenue), Florida131Greer, South Carolina128Garden City, Florida125Ruby, South Carolina125Fayetteville, North Carolina124	Pasco, Washington 83 Mossy, West Virginia 83 Huntsville (Governor's Drive),
Carolina 671 Gaffney, South Carolina 650 Atlanta (Hemphill), Georgia 545 East Lumberton, North Carolina 410 Rock Hill, South Carolina 385 East Johnson City, Tennessee 383 La Belle, Florida 373	Barbados (River Road), B.W.I. 122 Brooklyn, Maryland 121 Covington, Louisiana 120 Gaffney, South Carolina 120 Orlando (Orange Avenue), Florida 118 Vanceburg, Kentucky 118	Alabama 82 West Hollywood, Florida 82 Lawrenceville, Georgia 82 North Belmont, North Carolina 82 Four Oaks, North Carolina 82 Woodruff, South Carolina 82 Piedmont, Alabama 81 North Henderson, North Carolina 81
TEN STATES HIGHEST IN HOME DEPARTMENTS	Graham, Texas 118 Crumbleys Chapel, Alabama 117 Lakeland (Lake Wire), Florida 117 Pifle Pages Florids 115	Rocky Hill, Mississippi 81 Piney Grove, Tennessee 81
South Carolina 38 Florida 31 Alabama 29 Tennessee 22 North Carolina 21	Rifle Range, Florida 115 Somerset, Kentucky 113 Waynesburg, Pennsylvania 112 Graysville, Tennessee 112 Whitwell, Tennessee 112 Houston (No. 2), Texas 112 South Lebano, Okia 112	Skyline, Alabama 80 Plant City, Florida 80 East Burlington, North Carolina 80 Townsend, Tennessee 80 Gibsonton, Florida 79 Zion, Georgia 79
Arkansas 20 Ohio 19	South Lebanon, Ohio 110 Marion, South Carolina 110	Benton, Illinois 79 (Continued on page 21)



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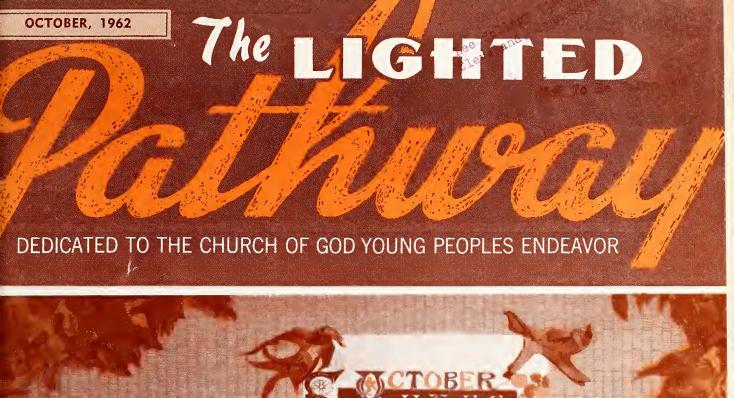
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Dear young people,

I am sorry that your name may not appear in the paper as soon as you desire. Sometimes you send your name in and ask that it be in the next issue of the paper. This is not usually possible for the material that is to be printed must be in the Publishing House early in the first week of the month before it is to be printed. So if your name is received in July, I am sure it seems a long time before you see it in print in September. Please be patient with us and it will be printed as quickly as possible. I am sure that you just did not understand that the paper must be made up ahead and ready for the printers. Thank you.

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Miss Mary Fern White (16) Route Route 1 Batesville, Arkansas

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Miss Judy Lane (13) Box 57 Lignite, North Dakota

Miss Ruth Wilson (34) 4114 Middlebrook Pike Knoxville 21, Tennessee

Miss Nancy Traux (20) 2912 Texas Avenue, S. Minneapolis 26, Minnesota

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Miss Charlott Worley (18) 1121 Alder Avenue Louisville, Kentucky

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Miss Wanda Wright (16) Birchwood, Tennessee

Mr. Kenneth Price (22)

Cleveland, Tennessee

Mr. J. R. Price (18) Route 3 Cleveland, Tennessee

Miss Anna Ruth Melton (27) Birchwood, Tennessee

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Staff

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Contributing Editors

Cecil B. Knight Avis Swiger Bernice Woodard Rabert E. Stevens O. W. Polen J. Martin Baldree, Jr. Donald S. Aultman

Fareign Correspondents

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transition

By Lewis J. Willis



Clyne W. Buxton

EN YEARS AGO when I became the editor of the Lighted Pathway, scarcely did I dream of being associated with the magazine over such a long period. Preceding me as editors were Mrs. Alda B. Harrison, editor for nineteen years, and Charles W. Conn, editor for four years. These persons had nurtured the magazine to a position of prominence and distinction. I remember how inadequate and unprepared I felt.

I was aware of a heritage. The Lighted Pathway had been born out of the throes of a need to bring help to young people. Through the years, the magazine had survived one crisis after another to maintain its purpose. From the start, it had bravely shone forth a light of inspiration and instruction in character with its title. Stubbornly withstanding awesome obstacles, it gradually grew into a citadel of literary excellence among youth magazines. To become a part of such a purpose, such a dedication and such a mission was truly a humbling experience.

Through these years, I have remained aware of the privilege to serve in the ministry of this magazine. Its pages have introduced me to many thousands of persons throughout the world. I remember the G.I. in Korea who wrote about the comfort the Lighted Pathway brought to him while serving in that warscarred country. Then, there were the Christians in the Philippines who fastened the magazine to a wall and carefully lifted page by page to make it available to as many as possible and to preserve the magazine for many months. Not least, are the thousands of homes which received me each month and graciously permitted me to visit with them through the magazine.

This experience has been truly wonderful, and I am much the better for it. Perhaps, I have received a great many more benefits than I have been able to give. If the cross of Christ has been exalted, however, and if the readers have come under the purging light from that cross, I feel we have maintained our purpose. The magazine remains allied with the message of Psalm 119:105, "Thy word is a lamp unto my

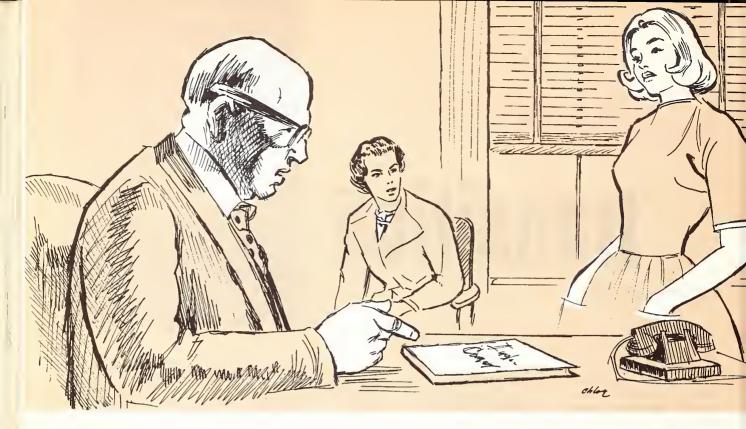
feet, and a light unto my path."

THE NEW EDITOR is to be Clyne W. Buxton. Brother Buxton comes to the Lighted Pathway with an excellent background in journalistic preparation and spiritual excellence. Born in Chicora, Mississippi, he is the son of J. W. and Lula Ann Buxton. Clyne came under the influence of godly teaching early in life and has been firmly established in the precepts of the Christian faith. He became a Christian while a young lad nineteen years ago. Tutored in the concepts of the Pentecostal Baptism, he is staunchly grounded in Church of God dogma and distinctives.

Editor Buxton attended Lee College four years, then continued his education at Birmingham Southern, Jacksonville State, University of Alabama and Howard College. He has a degree in journalism. A clergyman since 1946, Brother Buxton holds the rank of an ordained minister. He has pastored churches at Mobile, Alabama, and Piedmont, Alabama. Being very active in Sunday School and youth work, he has served as Provincial Sunday School and Youth Director of Saskatchewan, Canada, and as State Sunday School and Youth Director of Alabama for the past six years. During the last four years, he has also served as a member of the National Sunday School and Youth Board. He comes to the Lighted Pathway, therefore, with a background rich in the experience of varied church activities. I am most positive he will succeed admirably in his new responsibility.

It is with pleasure and confidence that I commend Brother Buxton to you. You will find him genial, capable and above all devout. As you come to know him better, you will see in him those qualities which have earned him the opportunity to serve you as editor. There will be a deepening appreciation for his "labor of love" among you.

I now retire from the *Lighted Pathway* to assume the duties of Editor-in-Chief of all our publications. It is with great assurance, however, that I place the magazine in the capable hands of your new editor. The next edition will be under his editorship. I am sure you will give to him a gracious acceptance.



"This evidence seems to be rother convicing. Still, I want every student given a fair chance to make a statement, and that is why I have asked you to come here."

One of the "ALL THINGS"

By Chester Shuler

HEN Jean Boswell won the Essay Contest at Maxwell High, she bore the honor with that same quiet modesty and dignity which characterized her daily life and had made her popular with a large part of the student body. For Jean, a devout Christian girl, did not feel a sense of personal elation; she knew her success had been due to prayer and hard work. The contest had been keen, however, and Jean was not the girl picked to win. Eleanor Roberts, a tall blond, had been the one, and Jean's victory was a shock to Eleanor's pride. "You don't mean to tell me that girl from the country won the contest?" she gasped when told of the results. "Whythat's-impossible!"

"It happens to be true," Joyce Evans told her. "And Jean deserves it. She's a nice girl, and works hard."

Eleanor flushed. "Well, I don't

think she won fairly!" she muttered, turning away from the unsympathetic group. "She couldn't have!"

In another corner of the campus Eleanor found her special cronies, Anna Wilson, and Emma Boston. Both girls were eager to fawn upon Eleanor because of her wealth and popularity in social circles. To her insinuations of unfairness on Jean's part, they quickly agreed. "Just what I've thought all along!" assured Emma. "Something ought to be done about it, if you ask me!"

Eleanor's eyes glittered. "Something is going to be done about it," she almost hissed. "Just you wait and see!"

When Professor Mason entered his office late one afternoon a few days later, Miss Andrews, English teacher, waited for him. Their interview left the principal greatly disturbed. "This," he said, "is most serious, Miss Andrews. Please have

"I can do all things through Christ which strengtheneth me," Philippians 4:13.

Miss Roberts come here after assembly tomorrow."

Although a summons to the principal's office was usually an unpleasant event, Eleanor approached with a half-smile on her face. Asked to sit down and tell what she had on her mind, the girl began: "It's about the Essay Contest, Professor Mason. Some of the students, including myself, feel that Jean Boswell did not win fairly. And now, an incident has returned to my memory which should shed light on this—er—disgraceful situation."

"You realize, Miss Roberts," the principal said gravely, "that you are making a serious accusation—a charge which will require absolute proof?"

Eleanor nodded. "Yes, sir. I make the charge only because of my—er—love for Maxwell High's reputation. Two days before the contest papers were handed in, I

passed Miss Boswell's desk, and noticed her working on the essay—making a draft, I believe. I saw that in her English composition notebook, which she was using, was one of Miss Andrews' outlines. I didn't think it important at the time, because I never thought a country girl like Jean could possibly win the contest and—"

Professor Mason frowned. "Let us stick to facts, please."

"The outline was cleverly concealed between pages of the book in such a way that it was barely noticeable. I have felt it my duty, sir, to report this, since this ugly rumor is going the rounds of the school."

The principal looked at her keenly. "Well, thanks, Miss Roberts. This will be looked into, of course. Meantime, say nothing about it to anyone."

WITH painfully flushed face, Jean Boswell hastened toward the principal's office next morning. She wasn't conscious of having done wrong; yet never before had she been called to the office. She entered timidly.

"Miss Boswell," began the sternfaced principal, "it has come to my attention that—" Miss Andrews entered at that moment and laid a book before the principal.

"This is the volume, Professor Mason," she said, with an accusing look at Jean.

Jean watched the proceedings, puzzled. Professor Mason opened the book and from underneath the paper cover, drew a sheet of yellow paper. "Miss Boswell," he asked, holding it before her, "have you ever seen this before?"

Jean examined the outline. "No, sir," she said, firmly. "I have no recollection of having seen it, although I have noticed similar-appearing papers in class from time to time."

Miss Andrews, always severe, seemed to glare through her thick lenses, while the principal looked doubtful. Jean, sensing that something was wrong, sent up a little silent prayer for help and strength.

"You know perfectly well you have seen that paper!" snapped Miss Andrews. "Why add untruth to your already lamentable conduct?"

Jean gasped and turned pale, as the principal motioned Miss Andrews to be silent. "Why—Miss Andrews!" Jean asked. "Whatever do you mean?"

The principal cleared his throat. "I am pained to think that such a grave accusation should be leveled at you, Miss Boswell, but it is charged that you have won the Essay Contest by unfair means. While I dislike for a moment to believe this is true, nevertheless, this bit of evidence—." He fingered the yellow sheet. "This evidence seems to be rather convincing. Still, I want every student given a fair chance to make a statement, and that is why I have asked you to come here."

For the moment, Jean was speechless. "But, Professor Mason," she said, "I don't know what you're talking about. I certainly entered the contest fairly, and didn't cheat at any time. This is the first intimation I have had that there is any doubt about my right to win. I most certainly would not accept a reward if it were not won fairly!"

Miss Andrews' contemptuous "Humph!" stopped Jean. "Then you should be able to explain how this outline of the essay happened to be in your English composition book!" the teacher snapped. "It's the only one I made in connection with the contest, and was for my personal information only. It was seen inside your book before the contest, too!" The tall, thin-voiced teacher warmed to her subject, "Furthermore, I found it inside your book this very morning—this book on the professor's desk! I took it from your own desk on my way here. Now, how do you explain that?" She glared at Jean, who sat dumbfounded, and for the moment, speechless. She prayed silently for help. What should she do, or say? Then suddenly light came to her mind, just as the professor, misinterpreting her silence as guilt, thundered:

"Miss Boswell, I am more pained than I can tell you to think that you, of all the girls in this school, would stoop to bring such disgrace upon Maxwell High—to say nothing of the sorrow to your good parents. If this evidence weren't so convincing, I should refuse to believe you—"

"Professor Mason, listen!" Jean spoke with spirit. "I think you and Miss Andrews are being most unfair. You haven't given me a chance to explain anything. Who, I ask, is supposed to have seen that outline in my book before the contest?"

"Er—Miss Eleanor Roberts first reported the incident," Professor Mason said. "Later, Miss Andrews found the outline, which had been missing, inside your book—just as Miss Roberts suggested she might."

Jean flushed and struggled to control her anger. Things were clearing now! "Eleanor Roberts dislikes me. Since the contest she has refused to speak to me. I suppose—" there was bitterness in her tone—"you probably won't believe anything I say—but I can prove that I didn't have that outline!"

"Let's hope so!" Miss Andrews seemed angered; it was plain she thought Jean thoroughly guilty.

Professor Mason picked up his phone and spoke to a teacher. "Please send Eleanor Roberts to my office immediately."

Eleanor entered, suspiciously this time, and without a smile. Noticing the embarrassed expression on Jean's face, however, her brazen confidence quickly returned. She told her story again, emphasizing her feigned sorrow that Jean should so disgrace Maxwell High. Jean listened in stunned silence.

AGAIN OFFERING a silent petition to the One who strengthened her, Jean answered the principal's inquiring look:

"If Miss Andrews will recall, the English composition texts which we used before the contest were old copies. This book on your desk is new. New books were issued since the contest. Therefore, I cannot see how I could have had the essay outline in this book before the contest. Indeed, Professor Mason, I doubt that this is my book!"

Miss Andrews' pale cheeks flared. "Of course it's your book!" she snapped. "Haven't I just said I took it from your desk myself?"

Jean ignored her remarks. "Pro-(Continued on page 24) GNORANCE is out of date.

Life is dynamic and demanding, and rightly so. Our scientific and social climate insists on a knowledgeable awareness and sensitivity to the pace and needs of living a day-at-a-time effectively. We have come from "around the world in eighty days" to around the world in less than 120 minutes. No longer can we be oblivious to the feelings, the culture, the needs of any people anywhere. There is much that we must know, and we must know it now.

This is possible, and the prospect is exciting when viewed properly. The most effective means for acquiring information and knowledge is in reading good books. Far too many Christians have adopted the attitude that reading is not an essential discipline of life. As a matter of fact, more good books are available today than ever before, but the art and joy of reading is known by comparatively few. It is estimated that one-half of the homes in America have fewer than fifty books and three-quarters have fewer than one hundred books.

Our hearts and our dollars have gone out to people across the world as they have valiantly struggled against illiteracy and ignorance. We consider life tragic for the "poor illiterate people of the world" who have never learned to read but the net result is the same for those of us who know how to read and don't.

It's somewhat awesome to realize that most of us live



He could read if he would...he would read if he could...

This simply means that as we read we are feeding information into our subconscious minds that is never lost.

The knowledge that "what we read affects what we think" is particularly frightening when we see children feeding their subconscious minds with comics, with our young people bloating their minds with sexsatiated slicks, and adults passively absorbing trivia. Remember, words have energy, and energy produces action.

Second, what we read determines what we are. One clever writer tells us that through the medium of good books we are enabled to converse with the wise and

Outmoded

By Floyd W. Thatcher

President, Cawman Publishing Company

at only about ten percent of our capacity. In other words God has given us the ability to be ninety percent more effective than we are. This accounts for that "something" within each of us that strives for personal achievement . . . and unless satisfying progress is made, we become frustrated and at odds with life. We continually strain for knowledge and an understanding of ourselves and our world. Books are the means that make this possible. Reading is a creative art that enables us to "live life at the center of the page and not on the margins"—to represent Christ in a dynamic fashion. Reading is one of the greatest talents God has given us. Why is this so?

First, what we read affects what we think. The science of psychology has made us aware of the fact that in addition to our conscious thought processes, we also have a subconscious mind. This is our data receiving and processing station. It does not think or create for itself, and yet it tends to govern our behavior more than our conscious mind. Our subconscious mind registers eternally every thought that passes through our consciousness. It may be likened to an electronic data computer that accumulates every bit of data that is fed into it and then feeds it back on demand.

Ignorance

great of all ages. "Books are boats loaded with a cargo of ideas." All that mankind has ever thought or accomplished is preserved in the pages of books; therefore, the person who acquires the habit of intelligent reading invariably gets more out of life."

Third, we become like what we read. "We are made or marred by the company we keep—whether that company consists of men or books." An exposure to the great cultural and spiritual masterpieces of literature inevitably shapes our thoughts and actions to their likeness.

One of the primary responsibilities of Christians today is to communicate the gospel. To do this they need insight, knowledge, and awareness. Books are tools that will open up these new worlds for effective and fruitful living.

What we read (or do not read) has direct effect on what we think, what we are, what we will become. Christian books and magazines can be a ladder leading up—out of the rut of indifference to a peak of spiritual perception and concern. A reading schedule of only fifteen minutes a day will make it possible for one to complete twenty-five books a year—a proven antidote for "outmoded ignorance."

By Erwin L. McDonald "...MAKE HIS Arkansas Baptist Newsmagazine PATHS STRAIGH

HEY HAD no way to travel but by camel, or donkey, or sailboat, or on foot. But the Lord told them: "Go into all the world and make disciples of all nations."

Every way they turned, they faced natural barriers-oceans and lakes and rivers; mountains and desert wastelands and impenetrable forests; tropical wildernesses and wastes of snow and ice.

Still He said, "Go."

They had no printing presses, they had no books, no magazines, no newspapers. They had no radio. no television, no telephone. But He charged them to get the good news of the gospel out to the whole world.

Nearly twenty centuries later, the call rings as clear as that day on the Mount of Olives: "Go into all the world and make disciples of all nations."

And we disciples of the twentieth century have automobiles. trains, ocean steamers and jet transports. No longer are the oceans, or the mountains, or the deserts in our way. We look down upon them from the windows of our planes. In a matter of hours we can reach the remotest places.

"Go," He says, and we find no natural barriers in the way. Science has eliminated these. But other harriers remain

There is the barrier of racial prejudice. Christ says, "Go to all the world. . . ." But many professing Christians reply: "Just to the white race. Lord."

There is the barrier of materialism. "Go," says the Master. "Wait till I make a million," comes the reply.

"Go," says the Lord. But there is the barrier of easy living. "We like it here, Lord."

"Go," pleads the Master. But there is the barrier of cold hearts and little compassion, "Am I my brother's keeper?"

Today there is a special call to the religious press to get through to the ears and hearts of the people. For the religious press is to be "a disturber of Israel," to stir up those who are "at ease in Zion." Ours is the task of informing and enlisting and inspiring twentieth century disciples and of helping to break down the barriers in the way of world conquest for Christ.

Somehow we must awaken Christians to a realization that the hope of the world is not wealth, or power, or fame, or pleasure, but Christ in the hearts of people. We must help them to come to a fuller realization that the gospel of Christ really is "the power of God unto salvation to all who believe."

> By James E. Gregory The Free Methodist

HE WORLD today is selfish. Great nations clamor for their own rights, and small. poor nations fight to realize a new way of life.

The world today is bad-tempered. People are out of sorts with themselves and with one another. The government is snarly. Industry is sulky. Labor is irritable. International suspicion makes this a dangerous world.

The world today is bewildered.

With all our education, we are confused. We would like to build a new social order, a new world, but it is apparent we have as yet accepted no foundation upon which to build.

The world today is a sad world. Literature is sad. Philosophy is sad. Psychology is sad. Economics is sad. Capitalism is sad. Communism is sad. We have little radiance and expectancy.

TREMENDOUS

But we read in the Bible, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not

perish, but have everlasting life." That is a tremendous idea. If we could only make the truth of it known to all men! It's an idea, once we grasp it, that becomes alive and walks up and down in our hearts. No narrow, selfish world could exist if this truth were known and be-

"The Bible," said Stanley Baldwin, "is a high explosive."

Every forward movement in modern history sprang from a flashing idea struck from the fire of the Holy Scriptures. The truths of the Bible stir the souls of men. They are the Word of God.

(Continued on page 25)

TEEN ACTIVITIES GENERAL ASSEMBLY

By J. Martin Baldree, Jr.

Over one hundred Church of God teen-agers participated in the Teen Talent Parade and Bible Quiz at the General Assembly. The Balinese Room of the Hotel Claridge was the point of interest Wednesday afternoon and night for young people, their parents and friends. These teens came from twenty-three states and Canada. The largest group was the thirtyseven-voice choir, under the direction of George Harley, from Lakeland, Florida. These young people raised over \$1,500 to pay for their trip to the finals.

In order to participate in the Teen Talent Parade and Bible Quiz finals, each contestant had to win the state championship for his classification. The following teen-agers were the national champions:

TALEN PARADE





Song Leader

Winner:

Billie Roberts, Tallahassee, Florida

First Runner-up:

Sharon Sumner, Easton, Maryland

Second Runner-up:

Kenneth Beard, Flint, Michigan

Instrumental

Winner:

Charles Novelle, Pulaski, Virginia

First Runner-up:

Joy Thompson, Chattanooga, Tenn.

Second Runner-up:

Dayton Trumpet Trio, Dayton, Ohio







Vocal

Winner:

Mary Ann Orndorff, Phoenix, Arizona

First Runner-up:

Jeanine Zachary, Arcata, California

Second Runner-up:

Sharon Sumner, Easton, Maryland

Choir

Winner:

Soddy Youth Choir, Soddy, Tennessee

First Runner-up:

Lakeland Youth Choir,

Lakeland, Florida Second Runner-up: Bailey Avenue Youth

Chorus, Jackson, Mississippi

BIBLE QUIZ

Winner:

Reginald Daniel, Panama City, Florida

Runner-up:

Ronald Bear, Graham, Texas

1. Parents and friends filled the room in order to support the representatives from their states.

2. The first round of the Bible Quiz. Ronald Bear of Graham, Texas, is at the microphone. The other teens, by number, are: 2. Terry Crimm, Jackson, Mississippi, 3. Bobbie Davis, Kokomo, Indiana; 4. Karen Giedd, Albany, Oregon; 5. Sandra Mounts, Vulcan, West Vir-ginia; 6. Elaine Dayton, Hiawassee, Georgia.

3. Jeanine Zachary of Arcata, California, won First Runner-up in the vocal division of the Teen Talent Parade by singing "The Lord's Prayer." Her father is a pastor in California.

4. Harold W. Bates is the 1962 National Sunday School Superintendent of the Year. He attends the Osborne Avenue Church of God, Anderson, South Carolina.

5. The 1962 Y.P.E. President of the Year is Mrs. Ann Savage. Her church is the Market Street Church of God, Kokomo, Indiana.

All photographs by E. H. Jaffe, Memphis, Tennessee (except the one of Harold W. Bates).













NATIONAL AWARD WINNERS

A highlight of the General Assembly is the presentation of the National Awards to the most outstanding Sunday School and Youth Directors for the past two-year period.

These Directors have given their states dynamic leadership. They have promoted the total program of Christian Education. We wish to congratulate them for their outstanding achievement in the ministry of Sunday School and youth work.

SUNDAY SCHOOL

WINNERS	
Group AA	South Carolina, Thomas Grassan
Group A	Ohio, C. Milton Parsons
Group B	Illinois, Cecil R. Guiles
Group C	Arkansas, H. L. Rose
Group D	Washington, Bob Moore
Group E	New York, Barbara Faircloth
Group F	Minnesota, Robert Warren
Group G	Conneticut, Mrs. O. C. McCane

RUNNERS-UP

Alabama, Clyne Buxton Michigan, John E. Lemons Indiana, Donald M. Walker Oklahoma, Simon S. Horstick Delaware, Emerson M. Abbott Iowa, Mrs. Grady L. Waters Wyoming, Glen Self Hawaii, Lewis R. McMahan

YOUNG PEOPLE'S ENDEAVOR

WINNERS	
Group AA	West Virginia, Kenneth Dupres
Group A	Ohie, C. Milton Parsons
Group B	Illinois, Cecil Guiles
Group C	Arkansas, H. L. Rose
Group D	Washington, Bob Moore
Group E	New York, Barbara Faircloth
Group F	Minnesota, Robert Warren
Group G	Hawaii, Lewis R. McMahan

RUNNERS-UP

North Carolina, Robert Hart Texas, Mac Symes Indiana, Donald Walker Oklahoma, Simon Horstick Delaware, Emerson Abbott Colorado, Bill Parson Central Canada, John E. Lemons Conneticut, Mrs. O. C. McCane

Back row, left to right: Ronnie G. Helton, Overseer of Hawaii (received the award for Lewis R. Mc-Mahan), Thomas Grassano, South Carolina; Kenneth Dupree, West Virginia; Milton Parsons, Ohio; Cecil Guiles, Illinois; Bob Moore, Washington.

Front row: Peggy Rose (received the award for Arkansas): Ann Savage, Indiana, Y.P.E. President of the year; Harold Bates, South Carolina, Sunday School Superintendent of the year; Lavenda Rose (received award for Arkansas); Mrs. O. C. McCane, Director, New England States.



T. W. Day, Overseer, Minnesota and Wisconsin



Mrs. Barbara Faircloth, State Director, New York

Youth & Sunday School Leaders For 1962-63







CECIL B. KNIGHT

National Sunday School and
Youth Director

DURING THE recent 45th biennial General Assembly in Memphis, Tennessee, Cecil B. Knight was re-elected as National Sunday School and Youth Director. Cecil has served in the national office six years; four as Assistant Director and two years as the National Director.

Born into a Church of God home in Thomasville, Alabama, Cecil moved, while a child, to Hattiesburg, Mississippi. Cecil graduated from the Lee Academy and received his junior college training from Lee College. He received his B.S. degree from Mississippi Southern College. He has served the church with distinction as an evangelist for three years and as a pastor for nine years. He has pastored at Laurel, Mississippi; Birmingham, Alabama; and Tampa, Florida. Cecil has served on the State Sunday School Boards in Mississippi, Alabama and Florida, He has distinguished himself as a speaker and lecturer in Sunday School conventions, both within and outside his denomination. He is the author of Workers' Training Course No. 5, "Keeping the Sunday School Alive."

Known for his understanding of youth and Sunday School work in general, Cecil is easily one of the most respected youth leaders in Pentecostal circles. He is a proper choice to succeed himself as the National Sunday School and Youth Director and will serve with honor and efficiency. We may expect many additional advances in youth and Sunday School activities during his tenure.

DONALD S. AULTMAN

Assistant National Sunday School and Youth Director

ELECTED TO succeed himself as Assistant National Sunday School and Youth Director is Donald S. Aultman. Don is a product of the Church of God and a classic example of the dedicated young ministers of the third generation. His heritage points to a Church of God home and a ministerial environment. His father, the Reverend L. H. Aultman, has served as pastor and overseer, and is presently serving the church as Executive Missions Secretary.

From this rich background. Don has made the most of his opportunities to equip himself for the propagation of the gospel. After graduating from Lee College, he studied at the University of Chattanooga and ultimately earned his B.A. degree from Howard College in Birmingham, Alabama. During this educational tenure, he intermittently served successfully as evangelist, pastor, and teacher at Lee College. This preparatory experience formed the basis for the invaluable service he has rendered to the Church of God as State Sunday School and Youth Director in the States of Michigan and Florida. In this all-important position he has learned the heartthrob of youth and the tremendous demands of the day to meet the needs of young people in the local church.

Thus, it is that this experience, coupled with his innate musical talent and dynamic preaching ability, readily qualifies Don to fulfill this position capably and efficiently for the winning of youth into the kingdom of Christ.

J. MARTIN BALDREE, JR.

Editorial Assistant

J. MARTIN Baldree, Jr., has been selected to continue as the editorial assistant in the Sunday School and Youth Department. He will also serve as Associate Editor of the *Pilot*.

After attending public schools in Florida and Alabama, where his father was a pastor, he finished high school at Lee Academy. He graduated from Lee Junior College in 1947 and served two years as Acting Registrar. Martin worked in the Foreign Missions Department and was Associate Editor of The Macedonian Call for several months. After four years in the Navy and Marine Corps, he returned to college. He attended Lincoln Memorial University and Asbury College (Wilmore, Kentucky), from which he graduated in 1954. Then, for one year he was editor of the Youth Challenge Sunday School literature and again worked in the Foreign Missions Department.

Feeling a call for further preparation, Martin enrolled in the School of Religious Education at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he received the Master of Religious Education degree. Then he accepted a call to the Milford, Delaware, Church of God as Director of Christian Education. During his three years at the Milford Church, he served as District Sunday School and Youth Director for two years and as assistant camp director of the Maryland-Delaware-D.C. youth camps for two years. He has served in this position for the past two vears with distinction.



F SOMEBODY ASKED you what you think about going Dutch on dates, what would you say? Would you look horrified and announce, "Never! That hurts a fellow's pride." Would you murmur, "Why not? In this day and age, with prices the way they are, going Dutch is a smart idea." Or would you vote for half way between?

You say dates are either "Dutch" or they aren't, so how can there be any halfway between?

Yet, if you were to ask Linda and Chuck (up-and-coming teens, lively plus and up to their ears in church activities) what *they* think, they'd chuckle and inform you that it certainly *is* possible to strike a happy medium—*if*—

Chuck would tell you that it isn't going Dutch in itself that makes a fellow feel embarrassed and uncomfortable, but the way the whole thing is maneuvered. "A fellow likes a girl who has some sympathy for his pocketbook," Chuck would explain. "We're not exactly millionaires, and we can't afford to take girls to the Silver Palace to dinner twice a week. But it hurts a fellow's pride if a girl comes right out and says, 'Hey, let's be economical. You can come to our house to dinner before we go to the school program."

What should a girl say? Chuck would suggest she laugh and remark, "Oh, sure, the food at the Silver Palace is fine. But my mom's food is even better. How about coming over and sampling her fried chicken and peach pie before we go to the school program, then giving me your expert opinion concerning Mom's cooking?"

Linda would inform you with a sparkle that there are lots of ways a girl can spare a fellow's cash, yet without making it pointed that that's what she's doing. All sorts of fun times, some of the dates that will shine with gold and silver stars in memory, don't involve spending any money at all!

If you doubt it, think for a minute about your family good-times, and make a quick list of the five most super fun times you had in the past year. Chances are you'll list things like the big church picnic, the supper in the back yard that summer evening, the steak fry you had with the neighbors, the Mother's Day dinner when Mom didn't do a bit of work, but was honored guest. Food costs money? True, but people eat three meals a day the year round!

If it's true that the most A-plus family fun times cost little or nothing, isn't the same true for dates?

"Should a girl suggest things to do?" you might ask Chuck. And he'd probably tell you, "Well, it's okay to show enthusiasms and say what she likes. But actually setting up the date—no." And, though Chuck wouldn't come right out and say so, you'd figure it for yourself that when a girl's too aggressive, it hurts a fellow's masculine ego!

What are the possibilities for a nocash-needed date? Every town has unlimited opportunities that don't involve spending that green folding stuff. Hikes; calling on new teens to interest them in youth fellowship; calling on shut-ins; making scrapbooks for old people; sports; school events; church activities; volunteer work at hospitals. You can think of lots of others.

What should Linda do if Nancy's having a party and asks her to "bring Chuck"? That one's easily solved. Linda can ask Nancy to invite Chuck and *tell* him she'd like for him to bring Linda!

Speaking again of limited budgets, fellows, Chuck has discovered one very exciting thing about girls: most girls—the youth fellowship type, anyhow—would rather have a date who doesn't try to make a big display of throwing money around, would much rather go to the school program, the Y.P.E. social or youth choir, than try to play the role of Miss Glamour Drip and have dinner at the Silver Palace!

Very privately, Chuck would drop this big tip, too: if you're at the low end of the budget, don't—please don't—shift from one foot to the other and tell your date, "I'd like to take you out to some really ritzy place, but the fact is, I'm flat broke."

This speech gives your date three choices: 1. Say she'll pay for the evening. 2. Give you a motherly pat and say she's so sorry. 3. Tell you wild horses couldn't drag her to a ritzy place, anyhow!

One of the best arrangements if money is lacking is a picnic for three or four couples, with an older brother and his wife as chaperones. Everybody can bring part of the refreshments, a couple of fellows can provide cars, and no one's embarrassed about the shortage of funds. This is an ideal "go Dutch" date setup.

(Continued on page 24)

OTHER LOOKED at the clock, then down the winding path leading to the house. Stevie was late getting in from school, she wondered what was keeping him.

However she did not have to wonder very long, for she saw Stevie as he slowly dragged his feet along the grassy path. And she also could see, even from that distance, a big frown on his face.

Stevie came into the house slowly, and throwing his books on a nearby chair, started for the refrigerator.

"You are late," said Mother. "And Stevie, why such a frown?"

"I stayed to help the teacher hang some pictures in our room," said Stevie, "but I certainly wish I hadn't."

"Mother was a little worried about you," she said, "but I am always proud of my little boy when he helps the teacher. Of course, I am sorry that you wish now you hadn't helped her. That is not very nice for you to say. Why are you sorry?"

"Because I wanted to hang the big picture, and she wouldn't let me." pouted Stevie pouring himself a glass of cold milk. "She let Mike help her hang the big pictures. She never will let me do anything but little jobs, and I'm not going to help her again."

Mother smiled down at Stevie as she said: "I'm afraid my little boy doesn't remember the Bible verse we talked about this morning."

"But I do remember it," said Stevie, the frown still covering his face. "It was 'Gather up the fragments that remain, that nothing be lost."

"Well," said Mother, "you do remember the words of it, but I am afraid you didn't get the real meaning." Stevie was silent for a few moments.

"Stevie," said Mother, "do you know what fragments are?"

"You said this morning, they were small pieces," said Stevie.

"That's right," said Mother. "Jesus told the disciples to gather up all the small pieces of bread and fish that were left after the people had eaten all they wanted. The pieces were small; yet they filled twelve baskets. So Jesus must have felt that the little bits of bread and fishes were important enough to save."

"Twelve baskets," exclaimed Stevie. "My, that was a lot of food to come from just little bits!"

"Yes, it was," said Mother, "and I am sure that the poor people to whom these twelve baskets were given were very thankful that Jesus thought the little pieces important enough to save."

STEVIE AND Mother were both very quiet for a long moment. Then Mother said: "The Bible story of the fragments reminds me of a story about a poor boy. Would you like for me to tell you about him?"

Now all the frown was gone from Stevie's face as he said: "Oh yes ma'am, please tell me."

"This boy worked for a famous artist who made beautiful colored windows for big churches. His job was to sweep the floors and make the fires, and run errands for this great artist. "One day as the boy watched the artist throwing away the waste pieces of colored glass, he asked the man if he might have them.

"'Certainly,' replied the artist, 'but I don't know what you would do with them. They are not worth anything.'

"So the boy picked up the bits of colored glass and took them to his attic. There he worked with those pieces whenever he had a few minutes of time to spare. Weeks went by.

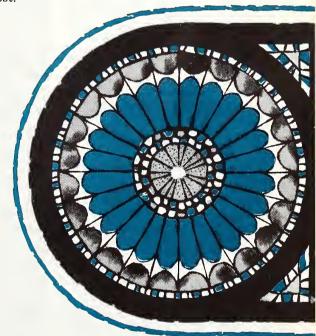
"One day the artist came into the boy's room. He was surprised at what he saw. There in the room the boy was finishing a beautiful colored-glass window.

"'And to think,' said this great man, 'to make this beautiful window you have only used the scraps, the little pieces that I threw away.'"

"I see Mother," said Stevie, when Mother had finished the story. "When I hung the little picture for my teacher, I was helping her get all the pictures hung. And she needed me to hang the little ones, while Mike helped her with the big ones, didn't she?"

"Yes, Stevie," said Mother, "and doing a small job cheerfully is really doing 'big things.'"

"I am always going to remember what fragments are," said Stevie. And as he ran out the door to play with his little dog Dinkey at his heels, he said again: "Gather up the fragments that remain, that nothing be lost."

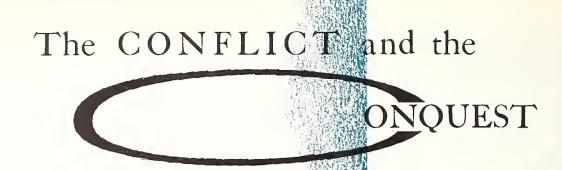


STEVIE LEARNS THE

IMPORTANCE OF

LITTLE THINGS

By Katherine Bevis



Text: Romans 8:31-39

Wendell Phillips once said: "Christianity is a battle, not a dream."

The Scriptures tell us to:
"War a good warfare; Holding
faith, and a good conscience.
"Fight the good fight of faith.

"Endure hardness, as a good soldier of Jesus Christ. For we wrestle . . . against the rulers of the darkness of this world, against spiritual wickedness in high places."

Therefore, we are exhorted to put on "the whole armour of God, that we may be able to withstand in the evil day."

The Apostle Paul is a heroic symbol of the conflict and conquest which comes to every soldier of the cross. In the book of Romans, chapter 8, this warrior, battler and contender in the arena of faith stands on the mountain peak of Christian position, yet he recognizes that there is

no winning without warring, no victory without battle, no triumph without trial,

no conquering without a contest, and no conquest without conflict, and so begins possibly the most majestic passage from the eloquent pen of Paul. "If God be for us, who can be against us"? Paul had proof that God was on his side—and this was it. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things"? Paul reasons, for his sake God spared not His own Son, His well-beloved Son—the unique One who alone shared His divine being was "spared not" but was delivered over to the hands of the gainsaying, mocking, spitting, scourging mob to be crucified, to drink the awful cup of wrath for our sins. It was God's embrace that released Him. God's heart surrendered His only Son to the death of the cross. He was spared not but was delivered up for us—for all of us—we who are wretched, guilty, undone, defiled, powerless, worthless. As Zechariah states, "... the most miserable of sheep." When Paul, by faith sees Jesus Christ being crucified for him, the chief of sinners, he cries out, "God is for me. God has built a bridge for me

from earth to heaven. He has bought me and brought me from sin to salvation. He has changed my sentence from condemnation to justification. He has ransomed and raised me from rags to riches. God is for me, and Calvary is proof."

Yes, God is for me, and Christ's death, resurrection, ascension and intercession prove it. Who then can be against me? Are there no enemies? While I believe that one with God is a majority, if we are on God's side we are on the winning side and if God is for us nothing shall prosper against us; this does not mean that the Christian life is a bed of roses, and all the saints have to do is float around on a pink cloud, pick a golden harp, and polish their halos every Sunday morning.

I. CONFLICT

The Apostle Paul knew that Pentecost was no pushover. He knew from experience that this life was a conflict, a battle, a struggle against a powerful and skillful adversary. He knew the contagion and malignity of Satan's plague. He knew the persecuting energy of gospel-haters. He knew the relentness and watchful hounding of the Roman Empire. He knew that political powers had flung justice to the wind, crucified his Lord, and waited to seize him. To Paul, Pentecost was no picnic. It's no wonder the hymnwriter penned the words, "Must I be carried through the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas? Are there no foes for me to face, can I not stem the flood? Is this vile world a friend to grace to help me on to God?" In other or fuller words, "Must Jesus bear the cross alone, And all the world go free?" And he answers by saying, "No, there's a cross for me."

While Martin Luther was in the thick of the fight for the Reformation, one of his fearful friends came to him and said, "Dr. Luther, don't you know that the whole world is against you?" Martin Luther said, "Yes, and you go tell the whole world that I am against

Ву

BENNIE S. TRIPLETT

Program Director of

Forward In Faith

There is no place in this conflict for "wishy-washy, namby-pamby, molly-coddled, sissified, pin-whiskered, three-caret, animated corpses. We are up against the world, the flesh and the devil. We face it in every walk of life; we must be informed and equipped to cope with such foes. Who shall separate us from the love of Christ? Paul asks the question and then catalogues the characters of this conflict.

A. "SHALL TRIBULATION"?
Those direct troubles that afflict
the saints because of the gospel? Those external taunts, persecutions and sufferings? Paul faced them. He said, "I bear in my body the marks of the Lord Jesus: Stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often . . In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." All this he endured with a thorn in the flesh which would have put the average man in a home for the incurables.

Yet, some of you let the sacrifice ret, some of you let the sacrifice of sensual pleasures pain you above measure. The snear, the taunts of so-called friends, the questions, criticisms and little unpleasant happenings bowl you over. You are a coward and not a conqueror. A young man in a midwestern state, tall, strong, and handsome, yet in tears said, "I had thought I could die for Christ, but I seem unable to take the small and simple abuses." How many times have I warned young people that this was no tea party. Satan waits some where around the next corner. Be on guard and should he knock you down, don't give up, get up, resist the devil and any insult thrown your way.

B. "SHALL DISTRESS"?

Not only external aggravation but Not only external aggravation but internal anguish, inner conflicts, confusions, and concessions confront young people every day. Gnawing, tantalizing temptations, anguishing questions and ethical problems pound in your minds. Where did I come from? Why was I born? What will happen to me? Is there any use? Does anybody care? care?

A young lady in a southern state once said to me: "I am mixed up, I can't talk to anyone. I know it's wrong, but I can't stand my parents. They have one personality at church and another at home." And how about you? Are you distressed with the shape of this age? Are you torn by the impending global holocaust that confronts us? Are you

pressured by the pace of these times? Then cast off the works of darkness. Resist the devil, dissolve your doubts, put down defeatism, frustrations and pessimism. Rise above the din of this age. Put on the armor of light. Put on the confidence of Christ who is the Master-key that opens the door to your prison of despair. Clothe yourself in the character and security of Christ, until you can say with Paul in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

C. "SHALL PERSECUTION"?

To persecute is to pursue until you catch and abuse; make to run, retreat or backtrack. The true Christian cause is constantly pursued by those who would work havoc on the church. It hasn't been long since God was legally crowded out of many of our public schools. Only recently prayer has been declared illegal under certain circumstances. This is a disintegration of a sacred American heritage. America has sown to the wind, and she is reaping a whirlwind of disrespect, distrust, internal strife that bids fare to paralyze the effectiveness of our nation as a peace-loving leader of the free world. In years to come we will face more legal persecution.

Little by little, this paralyzing poliomyelitis of compromise is creeping upon the snoozing, snoring saints of the church. Our high standard is being shot at from more angles than there are points on a mariner's compass. We are being pressured from every angle to retreat in morals, character, principle, convictions, and consistent Christian living. We must not submit to peaceful co-existence with the devil. We must not sell our birthright for a mess of this earth's pottage. We must not betray the confidence of our forefathers. We must not swap off our pentecostal mantle. We must not bargain our place in Christ for thirty pieces of silver. Nothing must diminish our appreciation of the old-time religion. We can't compromise and maintain our integrity with God.

D. "HOW SHALL YOU COPE WITH FAMINE OR NAKEDNESS"?

Paul had tasted such privations. He knew what it was to be in want, in hunger and in thirst.

In a land of peace, prosperity and progress, we know little of the unwanted guest that haunts many countries. We suffer from another famine spoken of in Amos 8:11. . . not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Many churches have shelved the Bible for book reviews and social reports. They penknife, water-down and dilute the sacred Scriptures. God's Word must be returned to its rightful place. David said, "Thy word have I hid in mine heart, that I might not sin against thee." "He sent his word, and healed them, and de-livered them from their destruc-tion." Isaiah states "Seek ye out of the book of the Lord, and read: No one of these shall fail . . ."
Christ proposes, "Man shall not live by pread alone, but by every word that proceedeth out of the mouth of God." He patterned our prayer, "Give us this day our daily bread." Our diet is not complete without the manna prepared in heaven—the milk and meat of the Word.

If you pattern your discipline and doctrine by the fads and fancies of men rather than the Word of God, you'll meet shipwreck. If comfort and convenience has replaced your calling and commission to the gospel, you could be without repentance. If position and titles mean more to you than God's anointing and divine appointing, you will never be happy or successful. If you work, strive and connive for Pentecostal payola more than you seek to be possessed with Pentecostal power, you're spiritually bankrupt. If you desire plaudits and pennies more than the approval of God, you are a religious pauper. If you seek other things before the kingdom of God and His righteousness, your life will be void and vacant. If the bright lights of the marquee are more attractive and glamorous to you than Jesus, the Light of the world, you are suffering from spiritual famine. If you add to and take from the Word, more than you proclaim "thus saith the Word," you will be held acthe Word," you will be held accountable. If you preach and teach one standard and practice another, the confusion of your sons and daughters will follow you to your grave and haunt you throughout eternity.

E. "PERIL AND SWORD"?

Paul was in perils of waters, of robbers, by his own countrymen, of the heathen, in the city, in the wilderness, on the sea and among false brethren.

The greatest peril facing Christianity today is the "Red Peril." Communism poses perhaps the largest threat to the cause of Christ and the true Church, Listen to these threats from anti-God forces led by Satan:

"We are the young and aggressive; You are the decadent civilization: Your grandchildren will live un-

der Communism. We will wipe the memory of your ideals from the face of the

This is a fight to the finish, and we will bury you. (Continued on page 22)

SUNDAY SCHOOLS THE HOPE THE NATION OF By Dr. James DeForest Murch National Association of Evangelicals Evangelical Action Commission Chevy Chase, Maryland

HE SUNDAY SCHOOL is the hope of the nation.

Because the National Sunday School Association believes this so deeply, it is calling every church

tion believes this so deeply, it is calling every church and community in America to the observance of NATIONAL SUNDAY SCHOOL WEEK, September 30 to October 6, and to a new commitment to the cause

of Christian education at the local church level.

America is in the midst of a time of ideoligical confusion and of moral futility. The voices of humanism, secularism, scientism, agnosticism, communism and one-worldism are clashing with the old voices which have guided the nation for nearly 200 years.

We hear much of a "pluralistic society" that is neither Christian nor American. Peoples of many ethnic, national and religious backgrounds have virtually engulfed us with moral and social ideologies which are foreign to the great ethical and religious principles which have made America great.

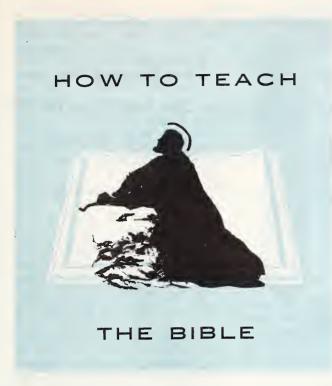
Modern secular education and much of so-called religious education are so obsessed by the "scientific spirit" that they maintain a deadly objective and neutral attitude toward morality. Education no longer gives a straightforward answer to such questions as: Is it good? Is it evil? Is this right? Is that wrong? This agnostic attitude in the face of the burning moral issues of American life is positively malevolent and is contributing to national delinquence. There is no longer any effective deterrent against crime. The pleasure of the moment, the pleasure of the group, the preference of the strongest are the only deterrents of conduct.

We frequently hear the cliche, "Only a revival of religion can save America." This is only partially true. If by revival we mean only a great emotional upheaval which turns men toward God, this is not enough. In these crisis days when intelligence and sophistication are well-nigh universal, revival must include an intensive Christian educational program the like of which this nation has never seen.

The time has come when we must initiate a Christian educational movement that God can use effectively in the context of the twentieth century to change and to transform men and to build a better world. It must be Biblical, utilizing apostolic methods. Its objective should be to indoctrinate men in ultimate moral and spiritual truth and to relate that truth to life and to inspire men to live like Christ, sacrificially, courageously and dangerously for the glory of God. Such a program will be intensively concerned with infiltrating every phase of society, challenging every form of error, and converting others to Christ and the Christian way of life.

The Sunday Schools of America are the most effective media through which this task may be accomplished. They have long served a worthy purpose, but today the average school is plodding along on a treadmill of outworn tradition and mediocrity. A new imaginative program is imperative. The curriculum must be more comprehensive with studies being offered seven days a week. Better education buildings must be provided. More consecrated teachers must be trained. Classes must be held not only in church buildings but in homes, in community halls and wherever men will gather to listen and to learn.

Every interested person in every community in America should crowd the churches during Sunday School Week and counsel, pray and plan together to meet the challenge of this hour.



By F. W. Langham, American Bible Society Chicago, Illinois

HEN THE disciples of Christ faced the need of knowing how to pray, they went to the Lord Jesus Christ and requested, "Lord, teach us to pray." In answer to that request, our Lord responded with what we have come to know as the Lord's Prayer. Thus we have a model for praying.

Do you not wish that they had also asked Him, "Lord, show us how to teach the Bible"? Everyone who has been faced with the responsibility of communicating the revelation of God has longed for such authoritative instruction. Long shelves are filled with the books which have been written on this subject, and nearly everyone who has written has made a worthwhile contribution. Therefore, anyone who seeks guidance so that he may become a more effective teacher of the Bible should devote the necessary time and energy so that he may become more thoroughly acquainted with some of the worthwhile books on how to teach the Bible.

Any plan for teaching the Scriptures will have as its purpose something more than the imparting of information. Its basic purpose will be that of bringing boys and girls and men and women to a knowledge of Christ as Saviour and Lord leading them into a life of fellowship and of service with God's people.

A good teaching plan will take into account a number of factors which contribute to Christian growth and witness. Since the Bible is central in the teaching plan, it must be presented in a way which will make its message clear and which will also help the individual to come face to face with the living God in Christ. Teaching Biblical facts and providing for

memorizing of significant passages of Scripture are important, but learning must include more than an acquaintance with facts, since the motive for teaching is that not only will minds be informed but that lives will be transformed.

This means that the teacher's own life will be zeal-ously dedicated to Christ and that through fellowship with Him by prayer, devotional reading of the Bible, and fellowship with God's people in Christian service, he will maintain a life that is in harmony with his Christian profession. No amount of expert acquaintance with the factual contents of Scripture or a thorough knowledge of the best teaching methods will prove so important in the teaching ministry as a Christlike life. Jesus taught His disciples more effectively by what He was and did than even by what He said.

THE FIRST PREREQUISITE in preparing to teach is to ask the Holy Spirit, the Divine Author of the Bible, to enlighten our minds and hearts with a true understanding of the Scripture passage to be taught. God's Spirit gave the revelation in the first place, and He is best qualified to make clear its meaning. The Scripture to be taught should be read in several versions in order to understand best the various shades of meaning. The message of the Bible does not change, but human language is constantly changing in its meaning, and we need the benefit of recent translations and revisions to make clear to us the original intent of the Divine Author.

We have mentioned the teacher and the Book, but let us also keep in mind the ones who are being taught. One would not use the same words to present the lesson to a class of six-year-olds that he would use with a group of high school seniors. He would not use the same presentation for young married people rearing small children that he would use for grand-parents. He would not use the same approach in teaching new converts the Christian faith that he would employ in teaching a class with a background of long Christian instruction and experience. Study your class as well as your Scripture passage. If the Bible is to be meaningful in life, it must be related to the lives of those to whom the message is being communicated.

A real teacher will always get response from his pupils. Do not use the teaching occasion as a stage on which you perform. Remember that you are endeavoring to lead a class into deeper and more vital communion with Christ. Never permit historical background, facts and figures, or any other of the incidentals of the Biblical story to obscure the person of Christ and the pupil's relationship to Him. Every teacher who truly succeeds has left those he teaches with a sense of renewed and deepened commitment to Christ and His service. In order to accomplish this, a teacher must know his Lord, must know the meaning of the passage being studied as it relates to his own life and to the lives of his class, and he will by apt illustrations open windows of the present upon the scenes of God's dealings with His ancient people.



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Here Is Something Nice And
YOU CAN TAKE IT WITH YOU

- In Fact, You Must!

By Jonathan West

OOKS AS THOUGH we're sure to have a wonderful time at the lake today," said John as a bunch of young folk from the church waited for the bus that fine summer morning.

"Not with all these good eats along," laughed Sam. "And I don't know of a better place to have a good time than at the lake."

Grandpa, rocking on the porch, called out in his high, squeaky voice, "Better take it along, boys and girls! Take your good time along, and you're sure to have it. You won't find it out there at the lake"

"Hi, Grandpa," called one of the girls. "But what do you mean?"

"That happy time you youngsters expect to have," Gramp explained. "You don't find such things runnin' loose. You'll have to take your joy and happiness along."

"O.K., Gramp," laughed John. "Just watch us! Here comes the bus. All aboard!"

Gramp watched the big bus disappear, then he grinned. "Pears to me like those kids will have a happy day. Yes sir, I think they'll get on all right."

It is related that some years ago the Reverend Francis Paynter was invited to participate at the Keswick Convention. He sat on the platform, and although he rarely spoke and only occasionally led the conference in prayer, his presence was one of the great blessings of the occasion. For the most part, it is related, he just sat there on

the platform and looked. It was common to hear a newcomer ask, "Who is that man on the platform—the one with the glorious face?" Indeed, the glory of the Lord was written on his countenance in a manner seldom seen in this world. Later after his death, the title of his biography was Life Radiant, which those who knew him best said was most appropriate indeed. It is superfluous to add that Mr. Paynter always had a happy time, no matter where he was. He had it always with him.

Did those young folk have a happy day at the lake? Perhaps not all of them, but many did. Strangely enough, several took with them the remembrance of Grandpa's advice, "Take it along, boys and girls. You'll not find it runnin' loose at the lake."

Most of those young folk happened to be earnest Christians. They knew the Lord and had His joy within, which made it possible to "take it along" wherever they were.

Jesus spoke about "fullness of joy." In John 15, the familiar vine-and-branches chapter, He mentioned joy and His desire that His friends might have abundant joy. He spoke at some length about abiding in Him, adding, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:1-11).

Our personal joy is largely dependent upon our abiding in Jesus at all times. We cannot desert Him at will, enter into worldliness for a time, become careless with our devotions, and still expect to have

that ceaseless, abiding joy within which we can "take along" and have wherever we go.

Sin and joy do not mix. Any secret sin will certainly mar our joy, and if retained, will quickly kill it.

PRAYER HELPS keep our joy full and make us joy-ful. Said Jesus to His followers, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). A prayerful life is certain to be a joyful life.

Oh, what joy to live for Jesus, Leaning on His sacred breast,

While He gently, sweetly whispers, "Fear not, I will give you rest." All is peace and life unending

For the humble, contrite soul Who is saved and kept from sinning.

Under God's complete control.
—Selected

People who take their joy along are pleasant to meet. They are rare these days. But that makes them more valuable when found. Fortunately, they don't keep their joy inside themselves; they let it overflow into other lives.

They are like a certain rich man who bought a tract of land on a mountain, built an expensive cabin, and installed a swimming pool. To make the pool, he harnessed a mountain brook. When someone suggested that folk living in the valley might miss the water, he laughed and said it didn't matter to him, just so he had fresh, pure water in his pool. The pool and the brook were less selfish than the rich man. Soon the pool could not use all the water, and it overflowed and went dashing merrily down the mountainside to the valley below. Some boys down there made a crude swimming pool of their own, and the same water furnished them pleasure.

The Water of Life is like that. As it overflows into one life and gives joy and blessing, it soon goes on to fill other hearts that will receive it, and there give refreshment and strength.

Nothing, of course, is quite so stagnant as a dam—or a human life—without an overflow. The per-(Continued on page 24)

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- MAKE SUNDAY SCHOOL A FAMILY AFFAIR -

EED MORE FAMILIES

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"Families for Christ" could well be the watch word for Church of God Sunday Schools during November. The Fall Enlargement Campaign puts the unreached family in focus and challenges the church to use the Sunday School in reaching them. There are two goals for the church to strive to reach:

- REACH EVERY MEMBER OF EVERY FAMILY IN THE CHURCH
- REACH NEW FAMILIES—A NEW FAMILY FOR EVERY FIVE CHURCH FAMILIES.

Every church will be sent a free "Outreach Packet" which explains the crusade. The weekly emphases are: Reach . . . the children . . . the youth . . . the parents . . . the family. The Sunday School needs you in this crusade to find families for Christ.

Sponsored by the Church of God National Sunday School and Youth Department

Cecil B. Knight, Director



Printed EVANGELISM

Russia and China

In 1960 Russia produced forty million books within USSR for export, and 100 million books in twenty-five languages were produced abroad. Red China annually produces for export some twenty thousand copies of each of 500-600 books in foreign languages.

Indonesia

"Indonesia's population now exceeds ninety-four million, and since independence (1949) illiteracy has decreased from ninety-five per cent to about forty per cent. From every standpoint, this is one of the world's fastest moving nations. A tremendous hunger for literature and the printed page exists. This constitutes a unique challenge for the Christian Church."

—H. Germann- Edey (W.E.C.)

Burma

"An immense hunger for reading materials exists in Burma. Any evening in the colorful downtown area of Rangoon around the Sule Pagoda, hundreds of Burmese cluster around the many book and magazine outlets. There one can buy anything from a two-year-old copy of *Time* magazine to the latest American textbook on nuclear physics."—Kenneth Hurst, in *Pub. Weekly*

East Pakistan

This predominantly Muslim country, with a population in excess of fifty million, is suddenly becoming alive with an increase in literacy. Writing seminars, cooperative publishing projects and three new book stores are in prospect for the immediate future. The recently developed Bengali Book Club already has six hundred members. Literature opportunity is blazoned across the situation.—Dennis Clark letter (ELO)

Japan

"In spite of the various media of mass communication enabling the people to see and hear what goes on in life, they nevertheless do not see or hear any thing about Christ or God. Whereas the Japanese people's morals were once founded on loyalty to the emperor and filial piety to their parents, since the war they have lost both, and nothing remains. I do not think there is any other country in the world that needs the gospel of Christ more than Japan."

—Goro Sawamura (in Japan Harvest)

Ceylon

"I met the widow of the author of Revolt in the Temple, a violently anti-Christian book that strongly influenced the religious policies of the Ceylonese government. She is a brilliant woman, a former member of the ruling cabinet, who was implicated in the assassination plot of the prime minister and jailed. In prison after having read a Christian book, Lift Up Your Eyes, and a Bible, she was saved! She is now a bright, fervent Christian."—Dennis Clark (ELO)

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THE CONFLICT AND THE CONOUEST

(Continued from page 15)

And you ask is it possible? Can it happen here? And I tell you to ask the people in Poland, Hungary, Czechoslovakia, North Korea, China and those who live ninety miles off our Florida coast; that is, Cuba.

Communists have committed themselves to destroy Christianity. The Reverend Peter Chu-Pong, pas-Nanking of the tor Assembly Church, was arrested, accused and tortured before his children and the public. He was asked to denounce the Christian faith. In 1946, Red secret police visited all churches. Those found preaching Christ were arrested, accused, tortured and shot as public examples.

Not only is communism bent on destroying Christianity, but aims to do away with every institution associated with Christ. Communist communes were designed to take the place of the home. Husbands and wives are separated into different barracks. Children are placed in government owned nurseries. To see each other, they must stand in line for hours and wait their turn, then report to the Red leader as to what was said and done. Children can be seen once a week provided there is no fondling or show of affection. Love is shown to no one except the State or the communist god which is the Red lead-

Communism fully intends conquer the world by 1973. That means they have 10 years to go and the count-down has already started. What does this mean to you? It means prepare for persecution, for you will either yield to commu-nism or die. If communism conquers, prepare to burn your Bibles and buy the gospel of Carl Marx. Prepare to deny your children any knowledge of Jesus Christ and submit them to be brainwashed in schools for atheism. No more church weddings, young people; no more funerals, baptisms, dedications, Easters and Thanksgivings. They'll all be abolished. Mission work will be forbidden. Freedom of speech, press and religion will be brutally suppressed.

You ask, "Can the true followers of Christ depend on materialism, modernism or cultism for help?" And I answer, "No!" "Can we depend on diabolical religions that are bent on world conquest through pagan and heathenistic means"? And I tell you, "No!" They will simply amalgamate with communism in the final fight against Almighty God.

Paul must have faced the same odds for he said, "For thy sake we are killed all the day long. . . ." We are liable daily to be dragged by accusers before tribunals. We are

considered sheep for slaughter, animals helpless and dumb to be butchered.

II. CONQUEST

In such a discouraging state, Paul faced and experienced the facts of the Christian life. He dares and challenges all of them to try to separate him from the love of God. "Can any of you succeed in depriving me of eternal prosperity"? And he answers everyone of them, "No you can not!"

Standing in the middle of all ills. surrounded by adversaries, temptations and the indescribable woes of life, he said, "in all these things, I will win." Notice that the word victory is not big enough for him to describe this confident state. He searches his eloquent mind for a passage of exultant praise. How can he sing the triumphant hymn that swells in his bosom? Finally, with assurance and security, he sings out, "We are more than conquerors, we are more than conquerors." What words! We can no further go, think or wish? What more can we say? It transcends all language. We shall triumph and that greatly, and even more, with palms of victory and crowns of glory.

A. "THROUGH HIM THAT LOVED US"

Not through birthright, ancestry, skill, wisdom, cunning or craftiness of man, not through works of righteousness lest any man should boast, only through Christ, the King of all conquerors. "Now thanks be unto God, which always causeth us to triumph in Christ." He is my Victory, my Fortress, my High Tower and my Gibralter-like Strength. In Him will I put my trust. I shall not fear what man can do to me.

"My Hone is built on nothing less Than Jesus' blood and righteous ness;

dare not trust the sweetest frame, But wholly lean on Jesus' Name.

"On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand.

This mountain man continues to climb higher up the ladder of spiritual successes. He goes on to say that nothing shall move him: neither death, with its terrors, sorrows, horrows, clammy brows and icy fingers; nor life, with its changes, burdens, bitterness, disappointments, uncertainties and physical miseries; nor angels, the hierarchy of invisible beings both good and evil; nor principalities; nor powers, the whole realm of Satan's system of subtle workings, such as superstitions, suspense, sorcery and mystic spells; nor things present, as bad as hell-ish enmity can devise; nor things to come, within the sweep

and scope of time, in the illimitable spaces above and beneath—regardless of what archaeologists uncover, geologist discover and astronomers recover; nor height of positions, honor, prestige, dignity, fame and acclaim; nor depth such as poverty, shame and debasement—though I become an outcast of society, climb to the sky, or fall in the deepest pit, make my bed in hell, or soar on the wings of the morning; none of these things move me. "Nor any other creatures," imaginable or conceivable, "shall be able to separate us from the love of God, which is Christ Jesus our Lord.'

Oh love that will not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in Thine ocean depth its flow

May richer, fuller be.

This love seeks you out wherever you are. His cross craws you in. His Spirit woos you now. His Word reveals your lost and undone con-dition. Will you be a victim of conflict or a victor in the final conquest? Will you fall prey to the beastly drives of this age or will you come now and be more than a conqueror? "If any man be in Christ, he is a new creature." "Whosoever believeth in him should not perish, but have everlasting life." "Salvation through faith

which is in Christ Jesus."
Some of you are in a conflict right now. It rages in your heart:
Sin versus salvation, happiness versus hopelessness, the Saviour versus Satan. If you cannot find the courage to quit sin with the aid of friends prayers the songs of of friends, prayers, the songs of Zion, the voice of the Holy Spirit, the outstretched arms of Christ and the pleading love of God, how shall you cope with evil in the company of demons. This is the time to dissolve your doubts, to conquer your fears and frustration, to settle your questions and conto settle your questions and confusions. Today is your day of salvation; now is the accepted time. Won't you respond to His overtures of love? Won't you yield to His pleading voice?

Only trust Him, only trust Him, Only trust Him now.

He will save you, He will save you, He will save you now.



If you are interested in seeing your ort work published in this mogozine, send several samples of your work, rendered in block indio ink, to the **Lighted Path**way, Montgomery Avenue, Clevelond, Tennessee. Also include o recent photograph and some information about your-



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ONE OF THE "ALL THINGS"

(Continued from page 5)

fessor," she said, "I mark all my books by a simple personal method to identify them in case they are lost. If this is my book, you will find at the binding edge of page 91 the initials 'J.B.' If it isn't my book, there will be nothing there."

"Sounds fair enough," said the principal, seizing the book. Eleanor turned pale now, as he held up page 91, perfectly blank at the binding edge.

"Now, sir, would you kindly examine the same page in Eleanor's book?" Jean spoke with calm assurance.

"This is outrageous!" Eleanor burst out. "Why should I be dragged into this scandal? She's guilty and knows it—she's just trying to squirm out of it by accusing me."

"Miss Roberts," said the principal severely, "as yet you have not been accused of anything. You should have no objection, however, to letting us examine your book. Miss Andrews, will you kindly bring her book here?"

"J.B." was initialed neatly on page 91 of the book brought in.

"Now, suppose you do some explaining, Miss Roberts," suggested the principal, sternly. "This case seems to be taking on another color."

"If I have accused Jean wrongly, sir, I—I—er—that—is—" Eleanor, flushing and paling alternately, halted lamely.

"Besmirching someone's character, Miss Roberts, is a serious thing," said the principal gravely. "Now tell me, just how far has this ugly rumor gone? Frankly, I suspect that you are the instigator of the whole nasty business!"

"I've mentioned it to only a few of the girls."

"I hope that is true. If it has spread far, it may be necessary for you to appear in school assembly tomorrow and explain. Go now—and may you remember this lesson!"

The story had traveled, as such stories will, but when Eleanor's connection with it became known, the students quickly exonerated Jean, for whom they had much respect. Eleanor seemed so chastened and crestfallen that Jean felt sorry for her as the days passed. She thanked the Lord, too, for helping and strengthening her that day in the office. "I was in a bad spot," she told her friend Sadie. "Only the Lord helped me out. I do hope Eleanor has learned something, too."

When, a month later, Jean won the county contest, with a chance at state honors, Eleanor was first to congratulate her. Jean, with grateful heart, thanked the Lord that "all things" do work together for good to them that love Him (Romans 8:28).

WHAT ABOUT GOING DUTCH?

(Continued from page 12)

Speaking of picnics, do you have a blessing before you begin tucking away those wieners and hot dogs, potato salad, Eskimo pies and cokes? It's an always-to-be-remembered moment—heads bowed, eyes closed, hearts filled with the wonder of nature's loveliness, and an atmosphere of worship and gratitude to God who created the hills, woods, trees and lakes. Then the voice of the one who asks the blessing.

"Go Dutch"? Of course! If it's done with finesse and tact and sparkle!

YOU CAN TAKE IT WITH YOU

(Continued from page 19)

son who experiences Jesus' joy and tries to keep it for his own use, will speedily lose all of it.

Grandpa was right. The youngsters didn't find their happy time out there at the lake waiting for them. They were just as happy that day at the lake as they were inside—and in proportion as they tried to share what joy they had with others.

Joy and happiness have a peculiarity which is sometimes difficult to understand. The person who deliberately seeks them never finds either. We become truly happy only as we make others happy, directly or indirectly. We are joyfilled as we seek earnestly to do the Lord's will.

It's a good plan to take our joy along, because there aren't too many folks in this world who can or will share their joy with us! This world is evil and selfish. Too many folks seek their joy in worldly pleasure and for a time imagine they find it, as they "enjoy the pleasures of sin for a season" (Hebrews 11:25).

The basis of all true joy is love (John 15:10, 12). A loving heart is a happy one. Jesus wants all His own to be happy and joy-filled in Him. That is the kind of joy which we "can take with us" wherever we go.

The Bible says that "joy cometh in the morning" (Psalm 30:5). The early hours are best to seek the infilling of His joy for the day's needs.

A TREMENDOUS IDEA

(Continued from page 7)

It is with the handling of these ultimate truths that Christian literature finds its greatest power. In a selfish and sinful age, it is our joyous privilege to proclaim the primacy of the love that is in Christ. In an ill-behaved generation we may witness to the blessings of the pure in heart and of the peacemakers. In a sad world we can sing and rejoice: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land."

Christ is among us. It is our mission to make known His saving grace.

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Contents of dwelling *Extended coverage includes windstorm, hail, and smoke. Mortgogee (1) Street Street State Building to left of property: Building to right of property: Occupancy ... Occupancy Construction Construction Distance _ Distance Is property within city limits? If not, how far from Post Office? How for from crossroads North, South, East, or West ... Is there a fire hydront within 1,000 feet? If not, approximate distance to nearest fire hydront ... Hos ony company ever refused to insure this property? ... Is property insured at the present time? If so, give amount Name of Company Diggram = STREET Show your building location, give name of streets surrounding block. Show buildings that are within 50 feet.

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By CECIL B. KNIGHT, National Sunday School and Youth Director

Sunday School and Youth Work **Statistics**

SUNDAY SCHOOL

Average Weekly Attendance July 1962

500 and Over

Greenville (Tremont Avenue),

Hamilton (7th and Chestnut), Ohio 471
Griffin, Georgia 434
Dayton (East Fourth), Ohio 419
Atlanta (Hemphill), Georgia 418
Kannapolis, North Carolina 399
Wilmington, North Carolina 375
Buford, Georgia 372
Cincinnati (Central Parkway), Ohio 361
Tampa (Buffaio Avenue), Florida 355
Lakeland (Lake Wire), Florida 344
South Gastonia, North Carolina 340
Orlando, Florida 336
Newport News, Virginia 317
West Flint, Michigan 316
Anderson (McDuffie Street),
South Carolina 309
Avondale Estates, Georgia 306
Dillon, South Carolina 306
Rock Hili, South Carolina 301 Hamilton (7th and Chestnut), Ohio 471

200-299

Canton (9th and Gibbs), Ohio 288
Fairborn, Ohio 288
Fairborn, Ohio 288
Austin, Indiana 285
Aiabama City, Alabama 278
Dayton (Oakridge Drive), Ohio 269
South Rocky Mount, North Carolina 265
Pulaski, Virginia 257
Pontiac, Michigan 256
Tampa (Suiphur Springs), Fiorida 254
Detroit (Tabernacle), Michigan 254
Monroe (4th Street), Michigan 252
Winchester, Kentucky 251
West Gastonia, North Carolina 247
Savannah (Derenne Avenue), Georgia 246
Columbia, South Carolina 247
Van Dyke, Michigan 243
Sumiton, Alabama 242
Anderson (Osborne Avenue), South
Carolina 242
Carolina 241 Canton (9th and Gibbs), Ohio Saudie Tier, Notth Carolina 240
Akron (Market Street), Ohio 238
Nassau (Faith Tempie), Bahamas 236
East Lumberton, North Carolina 236
Birmingham (South Park), Alabama 234
Jesup, Georgia 231
Wilson, North Carolina 231
Fort Mili, South Carolina 230
Rome (North), Georgia 226

Jackson (Bailey Avenue), Mississippi 216
Perry, Florida 215
Lawton, Oklahoma 215
Biltmore, North Carolina 214
Miami, Florida 212
Lakeland (West), Florida 211
Birmingham (Pike Avenue), Alabama 208
Greer, South Carolina 206
Crichton, Alabama 205
Plant City, Florida 205
Somerset, Kentucky 203
Anniston, Alabama 200
Pelzer, South Carolina 200

Lancaster, Ohio 198
Greenville (Park Place),
South Carolina 197
East Laurinburg, North Carolina 197
South Lebanon, Ohio 197
South Lebanon, Ohio 197
Jacksonville (Lanes Avenue), Florida 196
Augusta (Crawford Avenue), Georgia 196
Atlanta (Riverside), Georgia 195
Walhaita No. 2, South Carolina 194
Arcadia, Florida 193
Wyandotte, Michigan 191
Mercersburg, Pennsylvania 191
Sanford, North Carolina 190
Greenwood, South Carolina 189
Fort Myers, Florida 188
Lake City, South Carolina 187
Claysburg, Pennsylvania 187
Claysburg, Pennsylvania 187
Brunswick, Georgia 185
West Indianapolis, Indiana 182
Venti, North Carolina 183
North Birmingham, Alabama 182
Lenoir, North Carolina 182
York, South Carolina 183
Sanford, Florida 183
Macon (Napier Avenue), Georgia 178 York, South Carolina 181
Sanford, Florida 179
Macon (Napier Avenue), Georgia 178
Orlando (East), Florida 177
Lawrenceviile, Georgia 177
Langley, South Carolina 176
Lake Wales, Florida 173
Calhoun, Georgia 173
Huntsviile (Governors Drive), Alabama 172
Williamsburg, Pennsylvania 172
Belton, South Carolina 171
Rossviile, Georgia 170
Rossviile, Georgia 170
 West Danville, Virginia
 171

 Rossville, Georgia
 170

 Dailas, North Carolina
 170

 Ranio, North Carolina
 170

 Gaffney, South Carolina
 169

 Rifle Range, Florida
 168

 Honea Path, South Carolina
 168

 Middletown (Oxford), Ohio
 167

 Ware Shoals, South Carolina
 167

 Garden City, Florida
 166

 Loulsvilie (Faith Temple), Kentucky
 165

 Ontario, California
 164

Tarpon Springs, Florida 164
East Belmont, North Carolina 164
Walhalla No. 1, South Carolina 164
Bartow, Florida 163
Asheboro, North Carolina 163
Seneca, South Carolina 161
Charlotte (Parkwood), North Carolina 160
Roanoke Rapids, North Carolina 160
Alma, Georgia 158
Eioise, Florida 157
Valdese, North Carolina 157
Valdese, North Carolina 157
Woodruff, South Carolina 157
Lake Worth, Florida 156
Mooresville, North Carolina 155
Decatur, Alabama 153
Clearwater, Florida 153
Charleston (King Street),
South Carolina 153
Charieston (King Street),
South Carolina 155
Kimberiy, Alabama 151
Lexington, North Carolina 151
Crumbleys Chapel, Alabama 151
Lexington, North Carolina 151
Crumbleys Chapel, Alabama 151
Crumbleys Chapel, Alabama 150
Lexington (7th Street), Kentucky 150
Lakedale, North Carolina 150
Willard, Ohio 150
Okeechobee, Florida 149
Douglas, Georgia 149
Shepherds Foid, Louisiana 149
Shepherds Foid, Louisiana 149
Fort Worth (Riverside), Texas 149
San Pabio, California 148
Sidney, Ohio 148
Meibourne, Florida 149
Meibourne, Florida 149
Dalton, Georgia 144
Mount Olivet, Georgia 144
Mount Olivet, Georgia 144
Mount Olivet, Georgia 144
Miamis 143
Cottsboro, Alabama 143
Scottsboro, Alabama 144
Miami (West), Florida 144
Miami (West), Florida 144
Miami (West), Florida 143
 Hartseilε, Alabama
 143

 Scottsboro, Alabama
 143

 Laurel, Florida
 143

 Miami (West), Florida
 143

 Somerset, Pennsylvania
 143

 Chicago (Roseland), Illinois
 143

 Georgetown, South Carolina
 143

 Hope Milis, North Carolina
 142

 Christiansburg, Virginia
 142

 Cast Gadsden, Alabama
 141

 Covington, Louisiana
 141

 Fayetteville, North Carolina
 141

 Ninety Six, South Carolina
 141

 Tailedega, Alabama
 140

 Asheville, North Carolina
 140

 Marietta, Ohio
 140
 Asheville, North Carolina 140
Marietta, Ohio 140
North East, Pennsylvania 140
North, South Carolina 140
Norfolk, Virginia 139
Waycross (Brunei Street), Georgia 138

		100
Greensboro (State Street),	NOTE: Every Sunday School should re-	Scottsboro, Alabama 100
North Carolina 138 Tarboro, North Carolina 138	port their visits to their State Director.	Belle Glade, Florida
North Rocky Mount, North Carolina 138 Springfield, Ohio 138	Bladenboro, North Carolina 721	Stinnett, Kentucky 100
Springfield, Ohio 138	North Birmingham, Alabama 360 Lexington (7th Street), Kentucky 360	East Belmont, North Carolina 100 Glamorgan, Virginia 100
Benton, Illinois 138 Gap Hill, South Carolina 138	Atlanta (Hemphill), Georgia 324	75-99
Indian Springs, Alabama 137	Talladega, Alabama 296	Cornelius, North Carolina 99
Largo, Florida 137 Bainbridge, Georgia 137	Lynch, Kentucky 296 South Henderson, North Carolina 276	York, South Carolina 99
Thomaston, Georgia 137	Somerville, Maine 264 Buzzards Bay, Massachusetts 200	Fairfield, California 98
Charlotte (Hoskins Avenue),	West Durham, North Carolina 195	Goodwill, Mississippi 98 Spartanburg (South Church),
North Carolina 137 Cleveland (East 55th), Ohio 136		South Carolina 98
Parrott, Virginia 136	CORRECTION	Alva, Florida
Belle Glade, Florida 135 Manatee, Florida 135	The Millville, West Virginia, Church of	Newport, Kentucky 50
Pinsonfork, Kentucky 135	God should have been listed as having	East Lumberton, North Carolina 96
West Liberty, Kentucky 135 Columbus (Belvidere), Ohio 135	an average weekly attendance of 143 in	Fairborn, Ohio
Laurens, South Carolina 135	Sunday School and 91 in Y.P.E. for the month of May.	Perry Florida 95
Cocoa, Florida 134		Ft. Oglethorpe, Georgia 95 South Gastonia North Carolina 95
Fort Lauderdale, Florida 134 Middlesex, North Carolina 134	SPIRITUAL RESULTS AMONG	South Gastonia, North Carolina 95 Gaffney, South Carolina 95
Greenville (Washington),	OUR YOUTH	Greenville (Woodside Avenue), South Carolina 95
South Carolina 134 Warner Robins, Georgia 133	July 31, 1962	Lawton, Oklahoma 94
Chester, South Carolina 133	Saved 2,166	Oregonia, Ohio 94 West Liberty Kentucky 93
Trafford, Alabama	Sanctified 958	Dayton (Hoover), Ohio 93
Summerville, Georgia 132	Filled With Holy Ghost	Thomaston, Georgia 92
Chicago (Bridgeview), Illinois 132		Springfield, North Carolina 92 Jacksonville (Lanes Avenue), Florida 91
Mount Vernon, Illinois 132 Wake Forest, North Carolina 132	Since June 30, 1962	Atlanta (Westside), Georgia 91
Franklin, Ohio 132	Saved 2,166	Rome (East), Georgia 91 Kimberly, Alabama 90
Tifton, Georgia 131 Bluefield, Virginia 131	Sanctified 958 Filled With Holy Ghost 820	Zion Ridge, Alabama 90
Spartanburg (Farley Avenue),	Added to the Church	Augusta (Crawford), Georgia 90 Hartselle, Alabama 89
South Carolina 131	Report of new Y.P.E.'s since	Hartselle, Alabama 89 Lakeland (West), Florida 89
Highway, Alabama 130 Krafton, Alabama 130	June 30, 1962 3	Albany (East), Georgia 89
Lake City, Florida 130 Fitzgerald, Georgia 130 Cincinnati (Hatmaker), Ohio 130		Mt. Olivet, Georgia 89 Dillon, South Carolina 89
Cincinnati (Hatmaker). Ohio 130		Buhl, Alabama 88
Riviera Beach, Florida 129 Maiden, North Carolina 129	V D E	Pike Avenue, Alabama 88 Torrance, California 88
Maiden, North Carolina 129 Columbus (Frebis), Ohio 129	Y. P. E.	Melbourne, Florida 88
Northport, Alabama 128	Average Weekly Attendence	Coloma, Michigan 88
Fort Pierce, Florida 128	Average Weekly Attendance July 1962	McLain, Mississippi 88 Lebanon, Pennsylvania 88
Hallsboro, North Carolina 128 Rome (East), Georgia 127	5 triy 150%	Anderson (McDuffie Street),
Selma, North Carolina 127	200 and Over	South Carolina
Dayton (Hoover), Ohio 127 Prichard (Wilson Avenue), Alabama 126	Greenville (Tremont Avenue), South Carolina 233	Savannah (Derenne Avenue), Georgia 87 Dressen, Kentucky 87
Orangeburg, South Carolina 126	Dayton (East Fourth), Ohio 218	Hamilton (Allstatter), Ohio 87
St. Pauls, North Carolina 125	Middletown (Clayton), Ohio 205	Columbia, South Carolina 87 Woodruff, South Carolina 87
Wadesboro, North Carolina 125 Houston (No. 2), Texas 125	150-199	Eloise, Florida 86
	Saddle Tree, North Carolina 190	Jackson (Bailey), Mississippi 86 West Gastonia, North Carolina 86
NATION'S TOP TEN IN HOME	Cincinnati (Central Parkway), Ohio 189	Masseyline, Alabama 85
DEPARTMENT ATTENDANCE	South Mt. Zion, Georgia 180 Monroe (Roessler Street), Michigan 168	Willisburg, Kentucky 85
Total Monthly Attendance for July	White Cloud, Michigan 165	White Hall, South Carolina
East Gadsden, Alabama 1,123	Goldsboro, North Carolina 163 Ruby, South Carolina 161	Bethany, South Carolina 84
Columbus (Frebis), Ohio 850 East Lumberton, North Carolina 722	Lake Payne, Alabama 155	Gap Hill, South Carolina
Atlanta (Hemphill), Georgia 585		Fyffe, Alabama 83
Kannapolis (Elm Street), North Carolina 561	100-149	St. Petersburg (No. 66th), Florida 83 Claysburg, Pennsylvania 83
Uhrichsville, Ohio 489	Crumbleys Chapel, Alabama 149 Lillington, North Carolina 146	Pulaski, Virginia 83
Benton, Illinois 396	Lakeland (Lake Wire), Florida 143	Phoenix (East), Arizona 82
Detroit (Tabernacle), Michigan 327 Acosta, Pennsylvania 325	West Flint, Michigan 143	Louisville (Faith Temple), Kentucky 82 East Burlington, North Carolina 82
Rossville, Georgia 318	West Hillsboro, North Carolina 143 Dayton (Oakridge Drive), Ohio 142	Roanoke Rapids, North Carolina 82
TEN STATES HIGHEST IN HOME	Jacksonville (Springfield), Florida	Fort Lauderdale, Florida 81 Pine Tops, North Carolina 81
TEN STATES HIGHEST IN HOME DEPARTMENTS	Mercersburg, Pennsylvania 136 Odessa, Texas 134	Bristol, Virginia 81
Alabama 29	Vanceburg, Kentucky 133	Jones Chapel, Alabama 80 San Jose, California 80
Ohio 27	Yazoo City, Mississippi 133 Paris, Texas 131	San Jose, California 80 Orlando (East), Florida 80
Oklahoma 15 Illinois 14	Greer, South Carolina	Fairview, Georgia 80
Illinois 14 California 10	Santa Ana, California 130	Wyandotte, Michigan 80 Roseland, Ohio 80
Mississippi 10	Highway, Alabama 128 Garden City, Florida 128	Williamsburg, Pennsylvania 80
North Carolina 10 Georgia 9	Garden City, Florida 128 Mt. Carmel, North Carolina 128	Sweetwater, Texas
Texas 9		Owens Chapel, Alabama 79
Pennsylvania 8	Orlando, Florida 127	Middletown (Oxford), Ohio 79
	Orlando, Florida 127 Plant City, Florida 127 Trafford, Alabama 125	South Lebanon, Ohio 79
REPORT OF NEW SUNDAY SCHOOLS	Orlando, Florida 127 Plant City, Florida 127 Trafford, Alabama 125	South Lebanon, Ohio 79 Ware Shoals, South Carolina 79 Dilworth, Alabama 78
REPORT OF NEW SUNDAY SCHOOLS Branch Sunday Schools organized	Orlando, Florida 127 Plant City, Florida 127 Trafford, Alabama 125 Arcadia, Florida 125 Atlanta (Hemphill), Georgia 125 Rock Hill. South Carolina 125	South Lebanon, Ohio 79 Ware Shoals, South Carolina 79 Dilworth, Alabama 78 Fort Pierce, Florida 78
Branch Sunday Schools organized since June 30, 1962 3	Orlando, Florida 127 Plant City, Florida 127 Trafford, Alabama 125 Arcadia, Florida 125 Atlanta (Hemphill), Georgia 125 Rock Hill. South Carolina 125	South Lebanon, Ohio 79 Ware Shoals, South Carolina 79 Dilworth, Alabama 78 Fort Pierce, Florida 78 Ranlo, North Carolina 78
Branch Sunday Schools organized since June 30, 1962	Orlando, Florida 127 Plant City, Florida 127 Trafford, Alabama 125 Arcadia, Florida 125 Atlanta (Hemphill), Georgia 125 Rock Hill, South Carolina 125 Waynesburg, Pennsylvania 124 Hamilton (7th and Chestnut), Ohio 122	South Lebanon, Ohio 79 Ware Shoals, South Carolina 79 Dilworth, Alabama 78 Fort Pierce, Florida 78 Ranlo, North Carolina 78 High Shoals, North Carolina 78 Greenville (Laurens Road),
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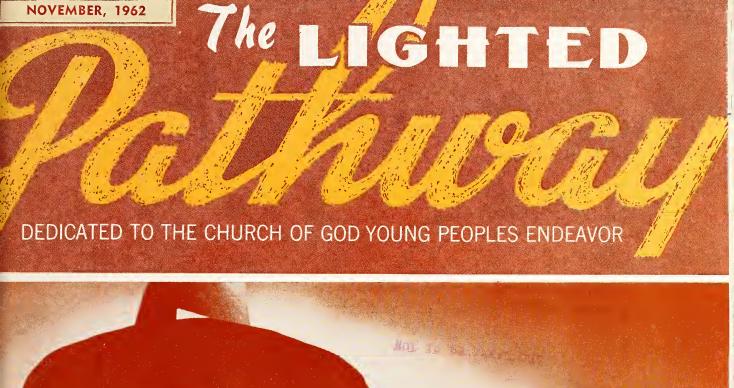
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Youth Wants to Know

Dear Editor.

I need help in dealing with the young people in our church. When I mention short dresses, worldly amusements and non-Christian associates, they say, "Oh, you elders just don't understand us. You are old-fashioned fuddie-duddies."

I am seeking for an answer to this question—Does God expect as much of youth as He does of older people? Please help me.—E. H.

Dear E. H.,

I will first answer your question very briefly—yes and no—and then I want to try to explain this conundrum.

Yes, God expects the same of all people for His standard is "holiness." Webster says that holiness is—"completeness of moral and spiritual purity; the state of anything hallowed or consecrated to God." I do not think you will find at any place in the Bible any indication that God has a "double standard," but that holiness is moral and spiritual purity which is the same for rich and poor, wise and foolish, or young and old. II Timothy 2:19, 22 has an answer for this question. Verse 19 says "...let everyone that names the name of Christ depart from iniquity." Verse 22 says, "Flee also youthful lusts ... out of a pure heart." Timothy was a young man, yet Paul expected him to have a pure heart and too do that, he would have to run from temptation.

No, God does not expect the same of young people that he expects of older ones. He does not expect the youth to have an "old head," that is, to be able to think as clearly as an older person. Therefore He admonishes the "Mothers in Israel" to be examples to young women of chastity, piety, and godliness.

God does not expect the youth to have the wisdom that comes by experience, so He provides men in the church who can advise and admonish them. At the same time He expects all of us to heed the counsel of others and to be subject to those who are over us in the Lord

So while my answer is both, "yes and no", the real answer is that God does require the same thing of all who love and serve Him—dedication to Him.

Let me suggest that you send for "Youth's Purity Problems" by Jack Wyrtzen from Moody Press, 820 La Salle Street, Chicago 10, Illinois (price, 35 cents).

PEN PALS

Miss Maralyn Slauson (18) 221 John Tyler Highway Williamsburg, Virginia

Miss Judith Kelly (8) 21 Ranger Drive Charleston Heights, S. C. Miss Miriam Kelly (10) 21 Ranger Drive Charleston Heights, S. C.

Miss Mary Hewett (17) 8959—69th Street North Pinellas Park, Florida

(Continued on page 24)

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Progression

Thirty-three years ago a saintly lady with a passionate zeal conceived the idea of beginning a religious magazine. With the aim in mind of presenting a periodical of interest primarily to young people, yet with enough variety to reach the whole family, this determined lady initiated her eight-page publication. She set out with no financial backing and without a great deal of encouragement from friends. Thus this lady, our own Alda B. Harrison, originated the Lighted Pathway.

In its formative years the periodical suffered a life-or-death struggle and close friends of the editor said it could not survive. As a loving mother watches over a desperately ill infant, Sister Harrison nurtured, wept over, and kept faith in her publication. As years slipped by she prayerfully developed the magazine to a position of unique respectability, acceptability and genuine service to the church. This first editor expanded the periodical to sixteen pages and later to twenty-four pages. It subsequently was developed into its present size, a twenty-eight page publication. In 1937, eight years after its inception, the Lighted Pathway became the official youth magazine of the Church of God. Sister Harrison was editor for nineteen years.

While the first editor was still living yet no longer physically able to bear the responsibilities of this office, the Reverend Charles W. Conn was selected as editor of this prominent publication. The second editor served brilliantly for four years. Rarely has religious journalism produced a writer as lucid and versatile as he.

Possessing natural journalistic ability, a background of preparation, and a keen analytical mind, Editor Conn guided the publication to a most enviable position among religious magazines. When in 1952 Editor Conn was elevated to the position of Editor-in-Chief of our publications, the Reverend Lewis J. Willis became editor of the *Lighted Pathway*. Under the competent direction of this, the third editor, the *Lighted Pathway* grew in acceptance and prestige inside the church as well as outside. It became symbolic of Christian youth and synonymous with the Church of God Young People's Endeavor.

Outside the church this distinguished publication is now recognized by evangelical believers as being excellent in content, readability, and conservatism. About it an expert in journalistic criticism stated to Editor Willis, "Here is a publication which is poised on that slender fulcrum between quite good to terrific."

The Reverend Willis proved himself to be particularly deft as an editor, for he exercised keen wisdom in choice of material and propensity in arrangement of the material in the *Lighted Pathway*. A stalwart Christian, an unusual scholar, and a most amiable person, Editor Willis exemplified his journalistic ability as month after month he gave the church a publication of literary, excellance.

The progression of the *Lighted Pathway* from its genesis to the present testifies to the guidance of persons with a burning passion to succor youth and to encourage the whole family in the Lord Jesus Christ. Since its inception, this consequental publication has possessed editors who not only had a genuine appreciation of God, of youth, and of the church, but its history boasts also of editors endowed with keen journalistic acumen. It is not easy to follow people of this stature.

I have a deep sense of humility as I accept the editorship of this momentous magazine, this publication with a circulation covering the fifty states of the union and reaching into nineteen foreign countries. I am keenly aware of the vast responsibility resting upon me; therefore, I do not assume the tasks of this chair lightly. That I am certain of my being in the perfect will of God is a source of genuine encouragement to me as I undertake this assignment.

No immediate change is anticipated in the *Lighted Pathway*. It shall be continued in the same traditional, conservative, Pentecostal manner that has borne it to the elevated plane upon which it now rests. Of course, changes will be made in the future, when necessary, as they have been made in the past.

I pledge to you, the reader, my endless concern for, and my concentrated, prayerful attention to this eminent publication. Tirelessly, faithfully I shall devote my energies and my feeble capabilities to the *Lighted Pathway*. Former Editor Willis will be close at hand and has promised to lend guidance whenever requested. He made you a remarkable editor; I cannot take his place. In fact, I shall not try. I must take my own place and under God's guidance make you a good editor. With the support of your prayers, I will.

Clyne W. Luxton



ORIS DAVIS RAISED a tear-stained face and pointed to the motto which hung on the living room wall. "I know that's from the Bible," she said to her older brother James. "But if what I'm passing through is for good, I just can't figure it out!"

James closed his book and gazed at the green-and-red motto. "'All things work together for good to them that love God,'" he read aloud. "I believe I know how you feel, Sis," he said slowly. "Nevertheless, I'm sure the motto is true. I can't explain it very clearly, but—" He leaped up and strode to the window. "Well! We're fortunate. Here comes Isabelle, and if anyone can explain the Bible, it's that young lady. She's turning in at our gate, too."

Doris hastily mopped her tears and began tidying the disordered room. "Oh, dear, and she's always so neat and trim. But I suppose nurses are always like that..."

"A nurse such as you intend to be," grinned James. "And I hope you'll be as pretty and as—"

A well-aimed pillow to his jaw silenced him, while Doris hurried to admit their visitor, who was several years her elder.

The room seemed brighter with Isabelle in it, and after a bit of merry chatter, Doris got around to asking her about the motto.

"You perhaps would care to tell me something about your trials, Doris," the young nurse suggested. "If so and I can be of help, I'd be delighted."

Doris needed no urging. It seemed good to tell her troubles to one with a sympathetic attitude. "And," she concluded, "if all *those* things I've been going through are for my good, well—"

Isabelle was thoughtful for a moment as she breathed a little prayer for guidance. "You do have trials," she sympathized. "I believe that I can imagine how difficult some of those things are to endure."

"And I thought," Doris almost wailed, "that if I'd become a Christian everything would turn out so wonderful!"

JAMES BROKE THE silence which followed. "I told Doris that if anyone could help her understand that motto, it would be you, Isabelle."

"Thanks," she said. "Last winter I had a patient who was in great pain. His doctor handed me a prescription. He told the patient that the medicine would relieve his suffering. At the pharmacy I waited while the attendant compounded several ingredients. No one of those drugs could have helped my patient, but when he took the combination, they worked together to relieve his pain, and did so."

Doris looked interested, but puzzled. "I don't quite see—"

Isabelle smiled. "My point is, Doris, that the man believed his physician when told that the medicine would relieve his pain. But while those ingredients were being compounded, his pain continued. If his faith in the doctor became weak at any one time, it must have been then. Now let us read the motto again. See it says, 'all things work together for good,' does it not?"

Doris nodded slowly. "Ye—es, I guess I see what you mean. It's not just this thing or that, but all the things mixed together that work for our good. Is that the idea?"



The nurse nodded.

James, beaming with pride and admiration, interrupted, "See, Sis? Didn't I tell you Isabelle could straighten this out, and—"

The nurse smiled at handsome James but raised a warning finger, "You probably are undergoing a trial of your faith, Doris. But let us not forget that while this testing is in progress our loving Father in heaven is 'mixing' or 'compounding' things in exactly the right way. Eventually, perhaps long afterward you will be able to see more clearly how these 'all things' worked out for your ultimate good. The Bible says that in this life we 'see through a glass darkly.' And so we must accept many things on faith until we can see more clearly."

"I understand better now, Isabelle," said Doris. "Thanks a lot. But honestly, this experience is, well—pretty awful. It's hard to believe now that it ever can work out for my good."

"It's a bitter cost for my little sis," James sympathized. "I really feel sorry for her. But I know she will win out yet."

"She will," Isabelle agreed con-

fidently. "She has grit. My father tells that when he was a small boy in the country an old family doctor always gave him such bitter medicine when he was sick. When he'd make a wry face, the doctor would laugh and say that if a medicine wasn't bitter it wasn't any good. I suppose it's like that with our lives sometimes. Personally, I've learned to rely on the Lord for strength, but I think that the medical illustration fits this situation rather aptly.

"If this is a test, I do hope I may prove equal to it," Doris said. "I want to trust the Lord, and—"

"The apostle Peter writes about the 'trial of faith.' Everything in this world which may have to stand a strain is carefully tested and prepared beforehand. So I thank God for testing my faith sometimes to make sure that I shall react properly when a real crisis comes." The nurse hesitated, then added, "Shall we not tell the Lord Jesus all about your problems, Doris?"

When they had prayed Doris said, "Thanks, Isabelle. I feel better now. Hadn't ever thought about that 'together' part of the motto.

I was too busy thinking that since I had become a Christian things should have worked out for my comfort and pleasure. I suppose I was foolish—and very selfish."

"All of us have similar testings, Doris. It's only when we've come to understand something of how wisely and kindly God works for our best that we can accept some of our present difficulties with a proper Christian attitude. And now, I must run along."

"Thanks for stopping in," Doris said. "That's been one thing that has worked out for my best, I'm sure," she added brightly.

"As if," chuckled James, "I hadn't a thing to do with her coming." Then turning to Isabelle, he beckoned, "And now, my fair one, with your gracious permission let us get started on our hike into the country."

"I might have known you had something to do with this," laughed Doris. "I suppose it is an example of how things work out for *your* good."

Watching them walk away the girl muttered, "'Together.' Some day they'll work together—for the Lord. Doctor and nurse."

ARY AMES, YOU are wanted in the principal's office," said her teacher, Miss Jones. It was right at the beginning of the day's work. Mary wondered why she was being called into the office, because she couldn't think of anything that she had done wrong.

As she walked down the school hall, Mary-prayed, for going to the principal's office reminded her how many times she used to have to go before she had been converted. Now she had not been there all year, for she was trying to do what was right since she had given her heart to Jesus.

"Miss Jones said you wanted to see me," Mary began when she entered the office.

"Yes, Mary. Were you here after school yesterday?"

"Yes sir, I was washing blackboards for Miss Jones, and she had to leave because of a phone call, before I was finished," said Mary.

"After school someone emptied the money box in your room. That money was for extra paper," said the principal.

Mary trembled. "I did not take the money, sir." Before she could say more, the principal watched her and questioned her.

"My records show you were called in once before for taking something which did not belong to you," said the principal.

"Yes, before I was converted; but I have not stolen since I was converted," answered Mary, trying to pray.

"Jack Smith said he saw you walking down the street from the

school, and you were counting change," said the principal.

"Yes, I had to buy some meat for my Mother on the way home," said Mary. "Jack Smith and his brother Tom passed me, while I was counting the money in my purse."

"If you put the money back, we will overlook this," said the principal, "and give you another chance."

Mary could not answer but stumbled from the room. The rest of the day she could not do her work well. She saw Miss Jones look at her several times, but she said nothing and neither did Mary.

AFTER SCHOOL, Mary walked home. She did not want to ride the bus. She wanted to think and to be alone. She walked down the path toward the river and past the empty summer house there with the big "For Sale" sign nailed to the front porch.

Her terrier, Bones, came running up to her. He jumped up and barked at her. She petted his spotted head and felt comforted to have her little friend with her. He followed her down the path. As she passed a clump of willow trees, she heard voices. She was going to turn back as she did not want company, when the words, made her stop and listen, scarcely breathing. "Won't we get a super catcher's mitt for that money? No one'll ever think it was anyone but Mary!"

Bones barked. Jack Smith and his brother, Tom, dashed out. "You heard us!" they shrieked. "Don't you dare tell what you heard!"

"Let's see that she doesn't," said Jack. He shoved Mary into the empty house. A pile of rope from an old swing was on the porch. He and Tom tried to tie Mary to the stair post in the empty house. Mary prayed and tried to fight them off but could not.

Bones was barking. The boys kicked him and he dashed out the door,

The boys followed. The more Mary tried to get loose the more the rope cut into her wrists. No one was around. No one would

(Continued on page 23)



By Esther Miller Payler

EORGE CARDINAL d'AMBOISE was chief minister to Louis XII, king of France from 1498 to 1515. Louis had great confidence in his prime minister. When affairs of his realm required attention, the king was apt to say, "Let George do it; he is the man of the time."

The phrase came into general use in France and eventually elsewhere when a job was pushed off on someone else.

Perhaps Louis XII was the originator of the phrase, "Let George do it," but he was by no means first in shutting his eyes to his duties and in trying to shove his burden off on another.

God called Moses at the burning bush to lead Israel out of Egyptian bondage. "Certainly I will be with thee," God said in Exodus 3:12. But Moses wanted to know what he should tell the children of Israel. The Lord told him to say, "I AM hath sent me unto you."

Then Moses asked what he would do if the people did not believe that God had sent him. The Lord gave him the sign of turning his rod into a serpent. Finally, Moses claimed he was not eloquent and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Exodus 4:13). In more modern phraseology he would have said, "Let George do it." Fortunately for Moses, God persuaded him to go to Egypt giving him Aaron, his brother, to help.

No one gets by with a let-George-do-it attitude on the job. He must do the tasks his foreman assigns. God, too, has a work for every Christian, but He still finds many who by their refusals and lack of spiritual activity are saying, "Let George do it."

WHILE SPEAKING to a convention of the National Sunday School Association, Dr. Clate A. Risely, executive secretary, said that many churches have "a growing number who have joined the PWA—Pew Warmers Association. Let the preacher do it has been the demand of the average church member."

The Rev. W. Curtis English told a church convention, "One of the tragedies of our churches is the unused men who belong to our membership. Approximately twenty-five per cent are being overloaded with jobs. The remaining seventy-five per cent have no job whatsoever." He urged that men members of the church be enlisted for special tasks.

Encouraging things are happening in these days, though. Not all Christians are saying, "Let George do it." Neither are they waiting to be enlisted.

A member of one church said to a Sunday School teacher, "I'm not doing enough for the Lord. Do you think you can train me to be a teacher?"

The teacher secured permission from his Sunday School superintendent for the prospective teacher to sit in his class of boys for several months, gradually assuming more of the teaching assignment. He has his own regular class today.

Another man felt the same way. He got busy and visited towns within a thirty-mile radius over a period of several years, leaving a simple salvation tract in every home.

LET

GEORGE

DO IT



By James E. Adams

An elderly lady goes with a young people's group to minister bi-weekly in a county home. No one remarks about her age. She takes part just as if she were fifty years younger.

It was Edmund Burke who said, "All that is necessary for the forces of evil to win in the world is for enough good men to do nothing." Or, we might add, for enough good people to say, "Let George do it."

God has a work for everyone of us. Let us not shove it off on "George."

November Holiday



By Roy Bernard Jussell

OLIDAYS ARE a welcome escape from the routine of work, study and other obligations, when most of us may do quite as we please. This is as it should be; rest and change renew us, ready us for resuming with new vigor the tasks laid

Our Thanksgiving Day, too, is a holiday, for family gatherings, feasting, visiting and, except for Mother, sweet leisure.

aside for that one day.

Yet, of all our holidays, with the exception of the Christian-designated days—Sundays, Easter and Christmas most widely celebrated—Thanksgiving Day is of such Godly significance that it surpasses any other commemorative day set aside by our nation.

For, Thanksgiving Day is more a *holy day* than a holiday, when with sober remembrance we give humble thanks to God from whom all good has come; it is, then, a day for serious contemplation.

Our contemplations carry us back to early American history, to George Washington, our first President, who as a dedicated believer in an omnipotent, loving God proclaimed an official Thanksgiving Day for our United States. His successors have since proclaimed such yearly days for us to give thanks, with President Abraham Lincoln establishing the religious festival as it is today.

 $T_{\mbox{ HANKSGIVING DAY}} \mbox{ is truly a holy holiday, when even those remiss in prayer and gratitude to God bow their heads in reverent thankfulness.}$

What is prayer? What is thankfulness? What do they do for you and me? Prayer, from an earnest heart to the Creator, puts us in proper perspective to Him, as His children; it creates in us humbleness, respect, gratitude and love, without which as human beings we would be nothing.

Prayer, because it is of the spirit is the greatest force for change toward good that is known to man.

We contemplate with awe the change which would occur in our American life if all of us prayed often through our days and with it counted our endless blessings as we do on this holy Thanksgiving Day.

If our spirit of thankfulness to God did no more than set us in the right perspective to our Father, it would advance us in our earthly lives; for gratefulness, shown and expressed to our fellowmen will surely earn for you and me good will, and promote our best welfare.

On this day our American dinner tables are veritable feasts.

How blessed we are!

How richly blessed, when in many lands the hungry stand mute and defeated, with others driven by gnawing hunger to beg a morsel of food. How thankful they would be for even a merest bit of nourishment. We who are thankful understand!

Let us then remember well our own bounty, this day, remember every day, and give many thanks to Him Who provides it all.

Our Pilgrim forefathers remembered and gave thanks on their wilderness lands in New England, more than three hundred years ago. Shall we, too, be grateful? Their lives knew privation, sacrifices and many fears, wholly unlike our lives today.

As we contemplate this day of thanks, so rich with blessings both material and spiritual, let us pray with the immortal poet, Rudyard Kipling:

Lord, God of hosts be with us yet Lest we forget.

Lest we forget to be thankful in our hearts, not only today but in all the days to come, knowing surely that in humble gratitude to our God for His gifts, we shall earn His ever-loving care and watch over us.

Let us remember to be thankful.

DO YOU KNOW GLOOMY GORDY, SUPER-SUNNY SUSIE?

O YOU KNOW Gloomy Gordy? He's one big ball of gloom. If you were talking to Gordy, whatever topic you launched, he'd soon assure you in dark-dripping paragraphs that he was on a black list.

You say you'd cross the street to avoid an encounter with a person like that. So would anybody in teen-land.

Do you know Super-sunny Susie? *Everything* in her life, is marvelous. She oozes 100 per cent joy, success, fun with a capital "F."

Maybe Susie isn't as obnoxious as Gordy. But she wouldn't win a prize in a popularity contest.

Why do other teens often take the long way around when they see Susie coming? Well, however brightly she trumpets about how ducky her life is, onlookers and listeners detect that she's putting on an act. Cheerfulness is fine. But overdone it gets rather sticky.

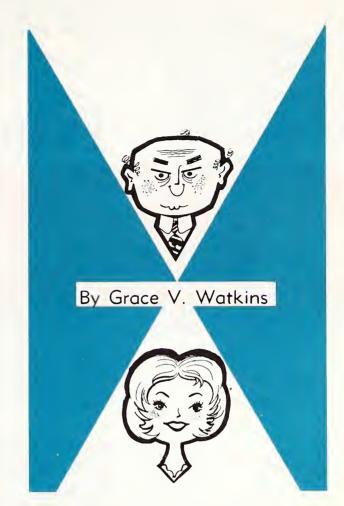
If you were asked to pin point the psychological cause of Gordy's going off to the left and Susie's going off to the right, what would you say? "Self-centeredness"? Right! And you'd probably add the comment that me, myself, and I-ers are painful; that, when they specialize in gloom or glitter with undiluted sunshine, they miss the very thing they want—a satisfying life.

Remember what Jesus Christ said on the subject of being self-centered? He said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Too bad somebody doesn't show Gordy and Susie that in order to have a full, satisfying life, a person has to put himself largely into the lives of others.

But is it always a mistake to mention a disappointment, a sorrow, some trouble that has come? Is it always a mistake to be bright-eyed and happy? No, of course not. It's a normal longing of the human heart to share sorrow with someone—a sympathetic friend or counselor; it's fine to be radiantly happy, much of the time, if it's sincere. But when either area is overdone, it becomes oppressive. And either one, carried to extremes, ruins a girl or fellow's Christian witness.

ONE REMARKABLE THING about Gloomy Gordy and all like him is that if the other person begins talking about his troubles, Gordy is completely disinterested and moves off in a hurry!

Teens who can confide troubles and problems, yet do it bravely with courage and Christian faith; who will also listen to the difficulties of others, give sym-



pathy and help, have an A-plus opportunity for Christian witnessing.

Cheerful people are nice? Yes, definitely. But girls and fellows who overdo it, who show no interest in the joys and successes of others, rate D-minus.

Very privately, did you know that usually the Super-sunny Susies are merely trying to cover up that they feel inferior and on the defensive? Sometimes they resent their background—home, family, family income; feeling their wardrobes or talents or prospects for the future are sub-level? Our friends the psychologists say it's true. So these mixed-up teens make a big attempt to seem glittering and very successful and happy.

Can you strike a balance of the two—without being like Gloomy Gordy or Super-sunny Susie? If you show genuine happiness, gratitude for life's blessings, yet never brag or spread it on thick; if you rejoice at the happiness and success of others; if you can confide a trouble or problem without being complaining; if you can lend a sympathetic ear and offer help; then there's no limit to what you can accomplish for God and His kingdom all the years of your life! If you have dedicated your life to Him, if daily you ask that He will use you to reach others with the glory of salvation, He will give you avenues of service that will be shining challenges.

Youth World Evangelism Appeal

962 Project: Tokyo

Photos Below:

Missionary L. E. Heil and Japanese worker constructing the building of the Church of God.

Dateline, September 24, Reverend Heil states, "The structure of the Tokyo center is completed and the concrete roof is going on this week."



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:TCKYO PROJECT NOW UNDER CONSTRUCTION SINCERELY

APPRECIATE SPLENDID EFFORT PRAYING GODS VISITATION

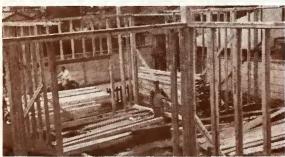
IN ASSEMBLY JAPAN MISSIONARIES===

RIVERSIDE RESPONDS

Under the splendid leadership of the Reverend J. D. Bright, Pastor, the Riverside Church of God, Atlanta, Georgia, has raised the amazing amount of \$1,922.37 for the 1962 National Y.W.E.A. project, building a church in Tokyo, Japan. No other church on record has ever raised this amount of money for a Y.W.E.A. project. The State of Georgia, and this local church rejoice together.

—Wallace Swilley,Jr. State Director

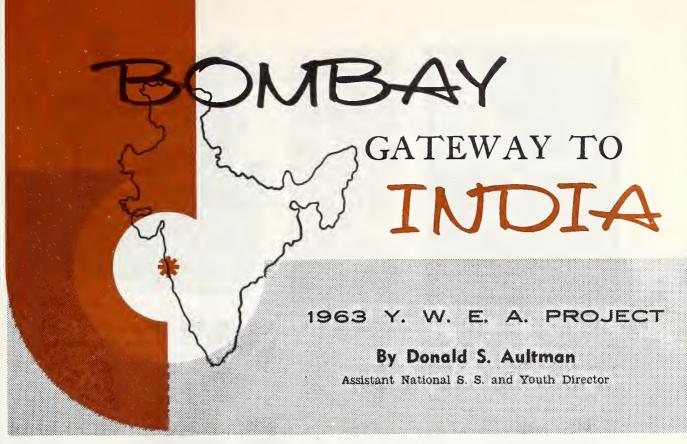




Y. W. E. A. TOKYO PROJECT

Mississippi	\$2,906.17	South Carolina	214.02
Georgia	2,374.90	Montana	185.07
Alabama	2,061.21	Oklahoma	164.75
Florida	2,046.93	North Dakota	143.94
Tennessee	1,565.07	Colorado	95.00
West Virginia	1,516.55	Pennsylvania	90.00
Michigan	718.32	Washington	73.00
Indiana	576.21	Kansas	52.37
Texas	528.83	Alaska	51.75
Arkansas	528.62	Arizona	47.74
Louisiana	500.00	Nebraska	35.00
North Carolina	495.34	Wisconsin	32.91
Kentucky	486.78	District of Columbia	30.00
California	460.22	South Dakota	29.50
Western Canada	340.04	Bahamas	25.00
Maryland	283.91	Delaware	25.00
Ohio	241.88	Nevada	10.00
Illinois	220.27	Maine	3.70
		TOTAL	\$19,160.00

NOTE: If your offering for the Tokyo Project has not been sent in, please mail it today to the Church of God Missions Department, 1080 Montgomery Avenue, Cleveland, Tennessee.



India was once a closed country. But with its independence India has opened its windows to the world and is absorbing western culture and ideals. In his moving speech on the eve of independence, Prime Minister Nehru said that India's future "is not one of ease or rest but of incessant striving . . ." As India strives for a higher living standard, the Christian church must be prepared to offer her the One Who is the Way, the Truth, and the Life.

From the first contacts of India with the outside world, western man has been amazed at the extent of religious influence in India. In the jungles of south and central India, primitive farms of animism are still practiced. Every object in their world is viewed as





a spirit and is worshiped. Hinduism, which is a theological grab bag of beliefs, dominates the country with its 300 million followers worshiping thousands of gods. The cow, worshiped for 3,000 years, still remains sacred to the Hindu. A close associate to religious practice is the "caste" system which freezes every man in the religious, social and economic mold of his ancestors.

Despite these barriers and often because of them, India is open to the gospel. The heathen is hungry for spiritual reality and longs for freedom from the sins that have bound him.

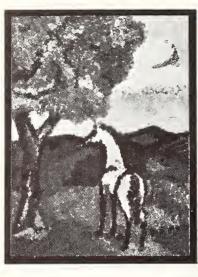
The Church of God has one of the greatest Pentecostal works in all of India. The many years of hard work and careful training have produced outstanding native leaders in India. At this time, three young men, native-born and members of the Church of God, are in the United States preparing for greater service at the time of their return. They are pictured here with the veteran Indian Field Secretary T. M. Varaghese during his recent visit to the office of the Sunday School and Youth Department.

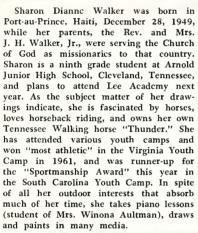
Our discussion with these brethern revealed to us the need for a great church to be built in Bombay. This colorful city is often described as the gateway to India. Its vast population offers one of the greatest challenges in the whole country.

The decision by the National Sunday School and Youth Board

(Continued on page 24)





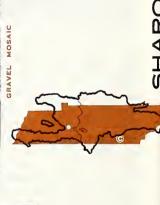
















WATER COLOR



HE DOORBELL RANG loudly and insistently. I hurried to the door and upon opening it, looked down into two upturned hopeful faces. Before I could utter a word, the largest of the two, who was about ten, began speaking, "Would you give us something? Our daddy is dead and there are eight of us children. We don't have any money. We recently came from the east zone." They looked at me, waiting. I said, "Wait and I'll get you something." I rarely ever give money, so I took a large bag and started filling it with food. The little boys followed me into the kitchen and watched anxiously while I gathered the things. I thought they seemed a little discomfited. All at once, the speaker of the two held out a grimy little hand and said, "See, I already have this much." In his hand lay a few small coins.

By this time, the bag was pretty well filled, and I gave it to them. The biggest boy took it and looked at it critically and said, "Please put some string around it, I can't carry it like this." Once more I took the grocery bag and tied it up with stout twine and returned it to the boy. By this time my husband came to see what was going on and he asked the boys where they lived and a few other questions. Then they left, evidently most glad to be gone.

I stated, "If it really is like he said, I want to get some clothes and more food for them." My husband got up and said, "I think I'll take them home and find out how bad they need it."

He soon located the boys and their bag at the bus stop and called them to get into the car, promising to take them home. The oldest boy gave directions and soon they arrived at a garbage dump of the next town. He got out of the car and stood there looking most miserable. My husband, Walter Lauster, said, "This is the dump. You don't live here." The boy said, he must run an errand to a house opposite the dump. Brother Lauster said, "You go ahead then and I'll keep your little brother and the bag until you get back. We'll wait." The boy outside the car turned pale and was visibly shaken. Finally Brother Lauster said, "You get back into this car and take me to your house, or I'll take you to the police."

A VERY SOLEMN little boy gave directions—this time correct ones. They soon stopped before a large new apartment house and the boy went to his section. A frightened girl of about fourteen answered the door, and as she saw her brothers asked, "What is wrong? Have the boys gotten into trouble?" Brother Lauster said, "No, but they came begging and telling a pitiful story, and I want to know if it is true that there are eight of you children, no father and that you are recently arrived from the east zone." The girl looked at her brothers and said, "You'll catch it this time for sure. Just wait!" She was very upset but managed to answer a few questions. Brother Lauster told her that he would return when the parents would be home. Before he left, he talked with some of the neighbors who were looking on. They told him that the boys had not told the truth.

In the evening Brother Lauster returned to the home and faced a very sad and shamed family. The father told him that he has work, a fair income, a decent place to live and no real needs. He said he had given the boys money for a few rides on a visiting carousel in the next little village and that

(Continued on page 23)

TWO LITTLE BOYS AND

A GREAT BIG LIE

By Bobbie Lauster



Here's the Amazing New Hospitalization

This unique plan for non-drinkers pays you \$100.00 cash (tax free) for every week you are in the hospital . . . from the very first day . . . even for life!

If you do not drink, here is an opportunity to save up to 40% on your hospital insurance!

Gold Star Rewards You

If you carry ordinary hospitalization, you are naturally helping to pay for the accidents, illness, and hospital bills of drinkers. Alcoholism is our nation's No. 3 health problem, ranking immediately behind heart disease and cancer. Statistics show that those who drink are sick more often, and for longer periods. Until now, your insurance cost as much as theirs. Now, with rates based on the superior health records of non-drinkers, Gold Star rewards you instead of penalizing you for not drinking by offering you more coverage at a lower cost.

LEADING AMERICANS SAY:



HON. J. STROM THURMOND, United States Senator, South Carolina: "I have been pleased to learn that there is an insurance plan available which offers non drinkers an opportunity to capitalize on their decision to abstain from the use of alcoholic beverages."



S. S. KRESGE, founder of the S. S. Kresge Co., with over 800 stores: "I'm delighted that non-drinkers are now rewarded by insuring with the Gold Star Plan at substantial savings. Gold Star's popularity indicates that it is the right answer to the question of drinking and hospitalization."



DR. ROBERT G. LEE, three-time President, Southern Baptist Convention: "After reading the Gold Star Policy, I must say it is the most unique and unusual policy I have ever heard of. For your part in making known to me this wonderful policy I am most grateful."

Gold Star is the only hospitalization plan voluntarily endorsed and recommended by over fifty nationally known leaders!

Only You Can Cancel

And the present low rate can never be raised as you grow older, or have too many claims, unless there is a general rate adjustment up or down for *all* policy holders! Moreover your Gold Star policy can never be cancelled by the company, no matter how long or how often you are sick. Your protection is guaranteed for life. Only *you* can cancel!

It Could Happen To You

Remember, one person in every two families will be hospitalized this year. A sudden fall, a spell of illness, or an operation could put you or one of your loved ones in the hospital for weeks, perhaps months, and could cost you hundreds, even thousands of dollars.

Don't Take Chances

Can you afford a long siege in the hospital, with costly but necessary doctors' bills, expensive drugs and medicines? Many people lose their savings, their cars, even their homes trying to meet these ever-increasing costs. Don't take chances with your financial security, or your future. Remember—once the doctor says it's your turn to enter the hospital, it's too late to buy coverage at any price!

Tax-Free Benefits

With Gold Star you gain not only good dependable protection, but also peace of mind, freedom from fear and worry, as well as assurance of financial security. If you can qualify for the Gold Star Plan, you will receive \$100.00 a week, in cash, TAX FREE, from your first day in the hospital, for as long as you are there . . . even for life!

Plan Folks Everywhere Are Talking About

NO SALESMAN WILL CALL! DIRECT-BY-MAIL TO YOU!

COMPARE THESE GUARANTEED BENEFIT:

NO AGE LIMIT. Same liberal benefits whether you are 1 or 100!

GUARANTEED RENEWABLE. Only YOU can cancel your policy. Your protection continues as long as you

NO WAITING PERIODS. Full benefits go into effect noon of the day your policy is issued. And Gold Star pays from the very first day you enter the hospital.

NO SALESMAN WILL CALL. Policy is mailed to your home. Claim checks are sent air mail special delivery, directly to you, and can be used for rent, food, hospital, doctor bills-any purpose you wish!

GOOD ANYWHERE IN THE WORLD. Gold Star has satisfied policyholders in all 50 states and in many foreign countries.

YOU PAY ONLY FOR PROTECTION. No policy fees; no enrollment fees; no membership dues!

AODITIONAL GOLD STAR BENEFITS Pays \$2000.00 cash for accidental

death. Pays \$2000.00 cash for accidental loss of one hand, or one foot, or sight of one eye. Pays \$6000.00 cash for accidental loss of both hands, or both feet, or sight of both eyes.

ONLY CONDITIONS
NOT COVERED
Every kind of sickness and accident is covered, except hospitalization caused by use of alcoholic beverages or narcotics, preexisting conditions, mental or nervous disorders, any act of war, or pregnancy. Everything else IS covered!

Happy Policyholders Write:

Jacob George Hord, Sr., Kings Mountain, North Carolina "Your check for my recent accident claim was received today. Many thanks for your prompt settlement, especially since the policy hanks for your prompt the day before the accident. Will be glad to recommend you to our friends."

Mrs. Grace Tilley, Calro, Georgia

"I sure was proud of my check you sent me. I was so deep in debt until I didn't know what I would do. But the good Lord answered my prayers, and I do thank you for helping me. I will tell others how good your insurance is."

Rev. Earlis Halliday, Luverne, Alabama

"I'm sorry I have had to call on you for hospital benefits, but sometimes we just have to. I would like to express my appreciation for the prompt way you have handled my claim. I can truthfully say that this is wonderful insurance, the best we have ever had."

Mr. and Mrs. Lonnle W. Wilson, Urania, Louisiana

"Thank you very much for the check sent "special delivery." We only had this policy out four months and I wondered how it was going to pay off? I am well pleased with the check and It helped to pay off our hospital bill that we would have been a year in paying."

Mrs. Libby J. Flndlay, Miami, Florida

"'THANKS' is such a small word! It can't possibly express my feelings. Your check arrived today. God bless you. Since I took out the policy I've been ill five times (in eleven months) and you always help."

SEND NO MONEY! We will mail your policy for

vour FREE EXAMINATION

No salesman will call. In the privacy of your own home, read the policy carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then when you have

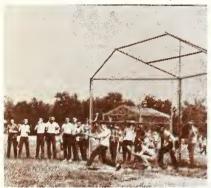
convinced yourself, beyond any doubts, that this policy is everything we've claimed for it mail us your first premium. You have everything to gain and nothing to lose, by mailing your application immediately!

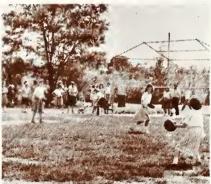
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MAIL THIS DE MOSS ASSOCIATES, INC., VALLEY FORGE, PA.



These pictures were furnished by Leonard S. Townley, State Director of Tennessee. His state had more campers in attendance this year than any other state.





1962 YOUTH CAMPS

By Norman D. Jones

Secretary, Yauth Clubs National Sunday School and Youth Department

REGISTRATION BY STATES

Alabama	530	North and South Dakota	161
Arizona	148	Ohio	586
Arkansas	127	Oklahoma	179
California	224	Oregon	118
Colorado	37	South Carolina	722
	681	Tennessee	1,138
Florida		Texas	453
Georgia	625	Virginia	389
Hawaii	40	Washington	175
Illinois	401	West Virginia	301
Indiana	243	Western Canada	130
Iowa	110	Wyoming	36
Kansas	108	Eastern Spanish District	No Camp
Kentucky	441	Spanish (West of Mississippi)	61
Louisiana	234	LATIN AMERICA	
Maryland-Delaware-D.C.	357	Mexico	309
Michigan	280	Peru	63
Minnesota-Wisconsin	151	Paraguay	129
Mississippi	382	Brazil	180
Missouri	142	Uruguay	27
Montana	83	Chile	444
Nebraska	No Camp	Guatemala	250
New England States	109	NO REPORT	
New Jersey	No Camp	Alaska	
New York	No Camp	Idaho	
North Carolina	950	New Mexico	

Another new record!!!

In the summer of 1962, over 12,573 young people attended Church of God youth camps to make it the largest annual camp attendance ever. Across the Church of God, 2,047 counselors and staff members worked in seventy-eight camps. These camps provide a yearly highlight for thousands of youth.

This victory in the ministry of youth camps is the result of vision and venture on the part of the Church of God National and State Sunday School and Youth Departments. Each summer, a year of planning, work and materials is concentrated into a few weeks to help meet the spiritual, physical, educational and social needs of young people.

In these camps, a well-rounded recreational program is provided for the physical development of each camper. Calisthenics usually begins the day; then, composing the daily sports program may be horseback riding, swimming, boating, hiking, shuffleboard, horseshoes, softball, basketball, tetherball, lawn and table tennis, badminton, volleyball, and playground equipment such as swings and seesaws. Often awards are given in several areas of these activities.

Educationally, the camps provide classes in music, Bible and practical living, and handicraft. All the program material is designed in the interest of each age group.

Socially, summer camps are ideal for making new friends, renewing acquaintances, sharing new experiences and finding new joy in Christian living.

Spiritually, youth camps are invaluable to the kingdom of God. Usually the evening services are nothing less than "Youth Camp Meeting Rallies." In the 1962 youth camps, there were 2,687 converted; 1,309 sanctified; 1,165 baptized with the Holy Spirit; 1,274 baptized in water; and 748 joined the Church of God. Praise God, for He "giveth the increase!"

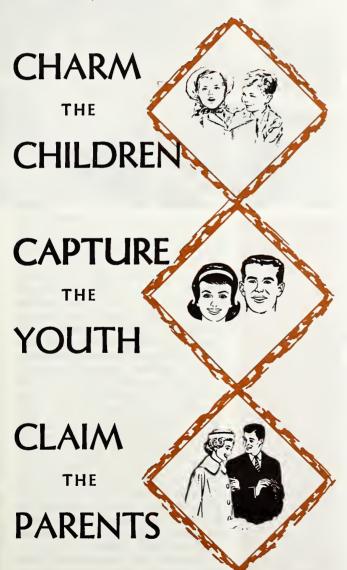
The writer became acquainted recently with a young man from Mexico to whom God has given

(Continued on page 23)

November is Sunday School Expansion Month throughout the church. With the theme "Outreach for the Unreached Family" and stressing the slogan, "We Need More Families," this thirty-day period promises to be an outstanding success.

We Need MORE Families

By Cecil B. Knight
National Sunday School and Youth Director



The Sunday School must concern itself with reaching the unreached families, many of which are in the shadows of the church. In these changing times in which automation is bringing about a revolution in labor and industry, our Nation is on the move. New families move daily into communities served by the church. The Sunday School must respond to this challenge and reach every new family in the community it serves. Its outreach activities should follow the utility man at the door of every new home. Thousands of unchurched families need to be won to Christ and the church. The Sunday School must provide the witness. This is our opportunity!

A Christ-honoring, Bible-centered Sunday School will perform a dual ministry of soul-winning and soul-keeping. Its dynamic program will:

Charm the Children. The story of creation and the coming of Jesus as Saviour thrills the child. His heart is tender and open to the truth. The child comes to Sunday School expecting to learn about God. It is the responsibility of the church and Sunday School to be sure the child is not disappointed. "It is easier to bend the twig than it is the full grown tree." Oh the romance of charming and winning children to Christ!

Capture the Youth. "What shall it profit a church if it makes converts around the world and loses its own sons and daughters?" The Sunday School must strengthen its grasp and hold its present crop of young people and at the same time reach those who have yet to know that the church cares.

To reach the youth, the Sunday School must provide graded classes . . . teaching that produces change . . . activities that will enrich life.

Claim the Parent. Sunday School is for adults too. "Preacher, pray for my daddy, he won't come to Sunday School," said a junior girl with deep concern. To hear a child cry out to God and say, "Jesus cause my dad to come to church," should send any Sunday School worker out to claim an unreached parent. A number one prospect for every Sunday School should be the unreached parents of its children.

The hour is late, the need is great, let us join hands and hearts together in a crusade to reach more families for Christ and the church through the Sunday School. We need *more* families!

Jrinidad P. F. C.

By Alonzo E. Justice

Overseer, Trinidad and Tobago

The month of June, 1962, will go down in history as the beginning of a new era in the New Testament Church of God in Trinidad. The day, June 24, 1962, will always be remembered as the day when God shook the youth of Trinidad awake and informed them that wide frontiers lay before them, that they would be used to open these frontiers as Pioneers for Christ.

I am sure that no one was expecting what we experienced in Trinidad for those three weeks when the Summer Witness Team was with us. Many questions had been asked as to what exactly we could expect, but I, myself, had never seen a P.F.C. team in operation. Such activities were not a part of the church's program when I was a teen-ager or even after





I became a young minister. I had often wished for some such program to channel the vigor of youth in the Master's service, but alas many of our youth continually slipped away from the church. Thank God, He kept me during those trying years of youthful yearning to find His will for my life! Praise Him even more that today our youth can and are being helped by the program of P.F.C.

The Lord witnessed to us through His Spirit while we were waiting the arrival of the team. The crowd gathered at the airport seemed to be living in an attitude of expectancy. Something truly great was about to happen; just what, no-one could comprehend. We were not disappointed, for even when Brother Donald Aultman introduced each member of the team, we knew that these young people had God with them.

The next few days were so filled with activity that I hardly had





time to contemplate what a transformation was taking place before my very eyes. I began to notice various young persons, from each of the churches we visited, becoming aware of the tremendous responsibility which rested on them as children of God. As they took example of the Summer Witness Team members they boldly took their places along with them. It was especially thrilling to see some of them, who just a few weeks previous had caused fear to come to my heart as they seemed to be slipping away from us, now bubbling with joy as they did work for God. It began to dawn on me that God surely was showing us the answer to many of our problems with youth.

The embers of new fires in the souls of our youth were evident in every church visited by the Witness Team, but as yet we could not vision the brightness of the great bonfire which was to come. On Sunday, June 24, the Pointe-a-Pierre tabernacle filled more rapidly than I had seen before. It was as though everyone could feel what was about to take place, and no one wanted to miss a single moment of it. The rushing mighty wind of the Holy Ghost began to fan us, the embers, who were ready to receive from God whatever He should shower down on us.

The full-force of God's love and power struck us with the anointing message of His servant, Brother Gerald Johnson. "The All-Conquering Church, the Irresistible Force, the Immovable Object" is even now ringing throughout Trinidad, continually challenging our hearts to go forth and conquer

those new frontiers.

Thus challenged and thus set aflame with Holy Ghost fire, there was no restraining the youth of Trinidad. They rose from their seats at the first hint of an invitation to seek God's anointing for the task which He had set for them. They pledged themselves to holy living, and to accept the responsibility of letting others of their generation share in their knowledge of God and His son, Christ Jesus. Tears flowed freely and souls drank thirstily of that sweet fountain which flowed from the throne of God. Older persons soon grew young again and joined in the consecration service.

Brother Gerald, moved by what had taken place, began to try to organize Trinidad Pioneers for Christ; however, for the moment, try was about all anyone could do with God's Spirit moving in such waves of Glory. There was no controlling this spontaneous combustion. It was like a nuclear reactor run-away. Radiation penetrated every soul present. No one could be the same after this. In that service 202 persons from various churches signed up as members of the Trinidad P.F.C.

Did it last? Will it continue? Was it just an emotional spree? Last, it has! Continue, it will! An emotional spree, it was not! This is the answer for the youth of the Church of God, in America, on the Mission Field, throughout the world! Door-to-door witnessing, street meetings, etc., are the order of the day! Invasions of unreached territories are the goals to be conquered by these hardy Pioneers!

NEWS FLASH!

Cleveland, Tennessee.

National Director Cecil Knight recently addressed a district-wide rally in Chattanooga, Tennessee. During the rally, a District P.F.C. Club was organized. This rally climaxed a week end of witnessing.

Almost every day word comes to the National Sunday School and Youth Department that new P.F.C. Clubs are being organized. The fires of youth revival have begun to burn brightly.

P.F.C. information is now available for your church. You can have a dynamic youth evangelism club by securing this information and following its suggestions. Send inquiries to:

P.F.C. INTERNATIONAL 1080 Montgomery Avenue Cleveland, Tennessee



Thomson, Georgia, Y.P.E. Winners

Pictured above are the winners of a recent Y.P.E. contest at the Church of God in Thomson, Georgia. There was a fine response to the contest.

Mrs. James Marsh is our Y.P.E. president, and she has done an outstanding work in leading the young people. The church is proud to have such a fine group of young people.

Top row—Peggy Graham, Miss Y.P.E. and Larry Russell, Mr. Y.P.E.

Bottom row—(juniors) Charlene Buffington, Y.P.E. Queen and Kenneth Norris, Y.P.E. King.

-Beulah Lane, Reporter



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V. B. S. AT BUFFALO AVENUE

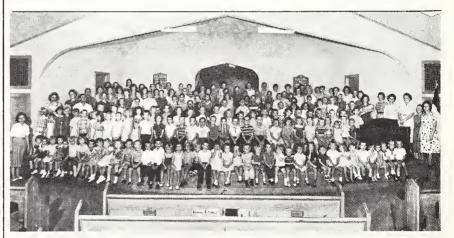
The Vacation Bible School of the Buffalo Avenue Church of God in Tampa, Florida, was the largest the church has ever had. The school was conducted for one week with an average attendance of 190. Out of the 190 pupils, approximately thirty-five were from a home for children.

This program was under the direction of Mrs. Dale Orender. Through the help of a wonderful

staff of workers and three men who volunteered their services to drive the Sunday School bus, the Vacation Bible School was a great success.

The closing program on Friday night, displayed the results and efforts of the Bible School and was certainly a fitting climax for the weeks work.

Reverend J. T. Pitts is our pastor.



BENTON, ILLINOIS ENLARGEMENT CAMPAIGN

The Benton, Illinois, Church of God Sunday School experienced decided success with its recent enlargement campaign.

Among a variety of unique promotional methods used in this drive was a free ride for the children on a city fire engine. Other publicity techniques included the dropping of 1,000 "flying saucers" from an airplane, securing a city policeman who issued Sun-

day School "Hunting and Fishing Licenses," and free pony rides for the children. (The "flying saucers" received local front-page newspaper coverage.)

Added to the promotional push, the members of the Sunday School joined in a "Big Hunt" contest. This proved successful to the extent that approximately 100 new families were represented in the church school during a six-week

period. Winning this effort was Sheila Briley who submitted 160 "hunting tags" for new attendants. Several other persons approached her record in work results.

To be highly commended for the planning, promotion, co-ordination and follow-up of this enlargement campaign are Christian Education Director, Norman Jones; Sunday School Superintendent, Floyd Walker; Assistant Superintendent, Noble Linn; Secretary-Treasurer, Danny Joplin; Pastor, Charles R. Jones; and all those teachers, committees and workers which space does not permit us to list. However, Lloyd Austin does deserve special credit for his intensive sign and poster work.

As a postscript to the campaign, a great revival with evangelist Walter Purcell followed the Sunday School revival.

ROUGGLY Y.P.E., VALLES MINES, MISSOURI, SELECTS ANNUAL OUEENS

I wish to report how the Lord is blessing our young people here at the Rouggly Church of God. We have a wonderful group of young people of all ages. For two years, we have sponsored a contest in the Y.P.E. to determine the Y.P.E. Queen to reign for one year.

This year our young people raised over \$150. We have just put a new carpet in the church and this money was given to help pay for it. Miss Darlene Harrison raised the most money in the senior division so she is the new queen for the coming year. Miss Brenda Gowen raised the most money in the junior division so she will reign as junior queen for the coming year. These two girls worked very hard and together they raised \$80. of the total amount.

The Lord is blessing our young people spiritually. Several have been saved and received the Holy Ghost recently. We desire your prayers that God will continue to bless the young people of the Rouggly Church of God, Valles Mines, Missouri.

-Reporter

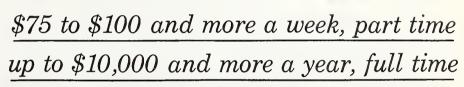
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FRAGILE MOMENTS

By Pearl Neilson

. . . Be not afraid, neither be thou dismayed: for the Lord thy God is with thee" (Joshua 1:9).

T THE SOUND of footsteps, I glanced up to see my next door neighbor running across the lawn. Her eyes were red as if she had been crying, but her face fairly shone. "Merilee!" I gasped. "What has happened?"

"I have seen a vision," she panted, dropping to a seat on the porch steps, "a real vision."

"I don't understand," I complained. "Tell me more."

"You know how long we have been planning for our new house," she continued, "and how Sally has been counting on a room of her own."

"Living next door," I chuckled, "I could hardly help knowing, but what does that have to do with visions?"

"Everything!" she declared emphatically. "Everything!"

"Go on," I urged. "I'm getting curious."

Merilee shook her head, saying reprovingly, "It isn't funny—not one bit funny."

"I know it isn't," I said, suddenly feeling that whatever had happened meant a great deal to Merilee and Sally, "but I need help to understand."

MERILEE WAS QUIET for a moment, then went on, "I was putting lunch on the table when I heard Sally crying. She doesn't do that very often, but her sobs were heart breaking. I ran to the door and held it open as she came up the steps screaming "Say it isn't so." "Say what isn't so?" I asked, putting my arms around her trembling shoulders and holding her as close as I could. For a

moment she sobbed unrestrainedly. then choked, "That we aren't ever going to have a new house, and I'll never have a room all my own." I felt her forehead, thinking she must have a fever, then I said, "Why, honey, anyone can see the house is almost finished, and all of us have said your room must be the first to be settled." She smiled faintly, then sobbed again. "It's the kids at school," she wept. "They said an enemy was going to drop a bomb on Silver City, and it would break our house into a thousand pieces and I would never have a room of my own."

"These people who are always looking for trouble," I exploded, "make me tired. At least, they should not terrify children! What did you say to that?"

"For a moment," Merilee answered, "I couldn't say anything. I sat down on the davenport, pulled her down beside me and then I said, "Honey, no one can promise a bomb won't ever drop on Silver City, but I can promise that you have a heavenly Father who will be with you no matter what happens."

I almost held my breath until she went on. "As I said it, I wondered how much that would mean to her, but pretty soon she smiled and exclaimed, "God is bigger than bombs, isn't He? I don't need to worry, do I? God knows all about our house and how much I want my own room. I'm not afraid now. Thank you, Mother." I wish you could have seen her face as she ate her lunch and started back to school. Young as she is, it was a vision of perfect faith."

"Thanks for telling me," I said, as Merilee rose to go. "I feel as if I had seen a vision, too."

A CALL FOR HELP

(Continued from page 6)

hear her. But God was everywhere. He could hear her, so Mary kept praying and trying to keep up her courage and faith that someone would come.

"Help! Help!" Mary called until she was hoarse. Maybe someone would pass this lonely spot and hear her. Soon it would be dark and then no one would come.

Mary heard something. It was Bones barking outside. Then the door opened and her father and a neighbor came in. Bones ran over to Mary and began licking her hands.

"Bones came barking and wouldn't rest until we came with him." her father said.

"Bones was sent to answer my prayer!" said Mary as she told her

When the boys were called into the principal's office, they confessed to the robbery.

Mary's trust in God was stronger than ever, and she knew no matter where she was that she could call on God for help and He would hear. Bones got a big juicy bone from Mary.

1962 YOUTH CAMPS

(Continued from page 16)

great musical ability. Although my friend had been raised in a Pentecostal home, he confided that he "probably would never have been converted" had he not attended a Church of God youth camp! Such testimony to the impact of youth camp is often heard as one associates with young Christians.

As this report comes to you, plans are already being made to keep pace with the tremendous opportunity and challenge of the youth camp ministry. New techniques and skills will add greatly to the effectiveness of next year's camps. And as the size and quality of every youth camp rises, so may the eternal results! It was most heartening to hear a Camp Director this past summer invite each person working with him to pray the year around for those campers with whom they had worked.

If you have not already done so, plan now to attend or to send someone to youth camp next summer. Many individuals and churches send those who are unable to pay their own way. However, most young people are willing to work and to save for camp expense if they are properly guided. One may obtain a challenging Youth Camp Savings Plan through his State or National Sunday School and Youth Office.

TWO LITTLE BOYS AND A GREAT BIG LIE

(Continued from page 13)

when their money had been used up, they had decided to beg so they could take some more rides. He went on saying, "We are now in such utter disgrace, I fear we'll be shamed into moving from this area." Brother Lauster said. "I only wanted to help if there should have been a need. I am a clergyman and always ready to help those in distress." He left.

On Sunday morning the father and oldest boy came back to our house by motorcycle and tried to return the groceries. We told him to please keep them that they had been given in Christ's name and given gladly. He told us that he had whipped the children almost unmercifully and hoped never to hear of such a shameful act from them again. Brother Lauster looked down once more upon the wretched and shamed child. He said kindly, "Little boy, I surely didn't mean to get you into so much trouble, but I hope it has taught you a lesson for life and that you will never be tempted to tell another lie as long as you live." They left and we did not see them again.

I called my little David to me and told him the whole story. I told him that I learned a Scripture when I was a little girl that I would also like for him to learn. I taught him, "And be sure your sins will find you out."

That is still a perfectly good Scripture for children and grownups alike, don't you agree?



1963 Y.W.E.A. PROJECT

(Continued from page 11)

to make Bombay, India our 1963 Y.W.E.A. project has met with exciting approval wherever it has been presented. Brother K. K. John, one of the present Lee College students, was a former pastor in Bombay. Brother John feels that this project will be of inestimable value to the work in India.

Once again we appeal to the young people of the Church to rise to the occasion. An opportunity for service to God awaits you which may be closed soon if the international communist conspiracy continues its relentless march across India. Write your state office today for a supply of the Bombay Banks and help us begin a work for God which will bring many souls to Christ.

PEN PALS

(Continued from page 2)

Miss Emma Talbert (20) 2528 Hawaii Street, Rt. 4 Kingsport, Tennessee

Miss Janet Gilbert (16) Route 2, Box 331 Morgantown, West Virglnia Raymond E. Driskill, SN (19) Fox Division, USS Providence CLG-6, c/o F.P.O., San Francisco, California

Miss Pamela Mason (11) 1512 East Idel Tyler, Texas

Miss Virginia Turner (17) Route 1, Box 28 Brushy Run, West Virginia

Miss Delores Kimble (13) Route 1, Box 27 Brushy Run, West Virginia

Mrs. Bertha Worstell (64-Widow)

236½ - 7th Street Marietta, Ohio

Mrs. Ruby L. Johnson (52) 626 Trent Street Marietta, Ohio

Dorothy Morr (34) 613—8th Street Marietta, Ohio

Miss Judy Lent Johnson (17) 633 Trent Street Marietta, Ohio

Miss Karen Bello (14) Box 1470 Logan, West Virginia

Miss Janis Bello (11) Box 1470 Logan, West Virginia

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The subscription price, on o roll of 10 LIGHTED PATHWAYS going to Missionories, is being increosed from \$1.00 to \$1.50. This price rise is due to increosed postoge rotes.

Y.P.E. AVERAGE WEEKLY ATTENDANCE

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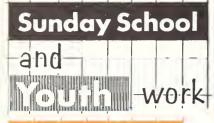
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SUNDAY SCHOOL

Average Weekly Attendance

AUGUST 1962

500 and Over

Greenville (Tremont Avenue), South Carolina

Atlanta (Hemphill Avenue), Georgia Atlanta (Hemphin Avenue), Georgia Griffin, Georgia — Jacksonville (Springfield), Florida Cincinnati (Central Parkway), Ohlo Dayton (East 4th), Ohlo —

300-399

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Kannapolis, North Carolina	373
Buford, Georgia	354
Hamilton (7th and Chestnut), Ohlo	353
Cleveland (North), Tennessee	337
Tampa (Buffalo Avenue), Florida	333
Anderson (McDuffie Street), South Carolina	
South Carolina	205
South Carollia	323
Chattanooga (North), Tennessee	324
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Avondale Estates, Georgia	313
Daisy, Tennessee	
Daisy, Territosee	300
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Canton (9th and Gibbs), Ohio	300
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Lakelano ilake Wirei Florida	783

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Anderson (Osborne Avenue).
macroom (Coporne nvenue),

South Carolina Nashville (Meridian Street), Tennessee 242 Crichton, Alabama 237 Goldsboro, North Carolina 233 Crichton, Alabama Goldsboro, North Carolina Perry, Florlda Greenville (Woodside Avenue), South Carolina Jesup, Georgia Chattanooga (Avondale), Tennessee Winchester, Kentucky Somerset, Kentucky Columbla, South Carolina Chattanooga (East), Tennessee Fort Mill, South Carolina Greer, South Carolina Greer, South Carolina Greer, South Carolina Last Laurinburg, North Carolina Akron (Market), Ohio Augusta (Crawford Avenue), Georgia Saddle Tree, North Carolina Pelzer, South Carolina Lawton, Oklahoma Wilson, North Carolina West Indianapolis, Indiana Phoenix (44th Street), Arizona Atlanta (Riverside), Georgia South Lebanon, Ohio Louisville (Highland Park), Kentucky Sevierville (Home for Children), 230 228 227 212 Kentucky Sevierville (Home for Children), Tennessee 206 Birmlngham (South Park), Alabama 205 Huntsville (Governors Drive), Alabama 204 Baldwin Park, California 201 Pontiac, Michigan 201 Ranio, North Carolina 201 Birmingham (Pike Avenue), Alabama 200 Greenwood, South Carolina 200 Alabama

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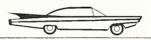
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		OR HUSBAND	PRINCIPAL DRIVER	1	2		3	YES! Please quote—	
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(Check coverage you desire)

Liobility-\$10,000, \$20,000, \$5,000 Comprehensive—(Actual cash value) Collision—\$50 deductible . . . or \$100 ded. Medicol-\$500 or \$1,000 . Tow and Road Service

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by another

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Cylumbus Freits Other			
State 100 10	Calhoun, Georgia 160	Fort Oglethorpe, Georgia 131	Y P F
Charlant (Harmater), Ohoo	Santa Ana, California 159	Richmond, Indiana 131	1. 1. L.
Carlot Carlo 198	Cincinnati (Hatmaker) Ohio 159	Glen Burnie, Maryland 131 Dividing Ridge Tennessee 131	Average Weekly Attendance
Penalhita, Oslo pel classeme 150 West, Restricted 150 200 and over 200 celestrated (160 per 150 per 15	Lake City, South Carolina 159	Charleston, West Virginia 131	
Crumbing Chaged, Alebana 15	Naples, Florida 158	Carrollton, Georgia	
Section of the Street Section 10	Crumbleys Chanel Alahama 156	Maiden North Carolina 130	200 and Over
Wallatia No. 1. South Carolina 120	Lexington (7th Street), Kentucky 156	Shelby, North Carolina 130	Middletown, Ohio 260
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	Lake Worth, Florida 13	June.	(Continued on page 24)

Discover New D

IN CHRISTIAN

SLP 5980 STATESMEN AND BLACKWOOD FAVORITES

Side One
Lead Me To That Rock
I'm Bound For The Kingdom
This Word Is Not My Hame
He'll Understand and Soy' Well Done"
Rolling, Riding, Rocking
What A Fixed We Hove In Jesus

My Heavenly Father Watches Over Mc Goodbye World Goodbye Samebody Bigger Than You and I The Lave of God Just A Claser Walk With Thee When The Saints Go Marching In

SLP 5990 FAMILY FAVORITES-Speer Family

Side One If the Lard Wasn't Walking By My Side Unwarshy Child of the King I've Been to Colvary

Side Two Straight Rood to the Sky From Now On I'll Never Be Lancly Follow Me -I Found Him at the Altar of Proyer My Family and My Bible

SLP 5992 | 1 BELIEVE-Rongers

Side One Side One

I Believe
I'll Be Ready to Go
Whot A Hame-Coming Day That Will Be
Gods Hands
Just To Live With My Faith In God
I Never Knew 'Til Naw

Side Two God Will Take Care of You Love Is Why The Hand of Perfect Day Keep Me Claser To Thee I Would Be Deor Jesus, Abide With Me

SLP 5987 LEE COLLEGE CHOIR

Side Onc Haly, Haly, Holy The Lord's Proyer Gloria In Excelsis Battle Hymn of the Republic Walking In Jerusalem Hallelujah Chorus

Side Two
In Times Like These
A World Wide Revival
O Happy Day
Peace, Life, Jay
Saved by the Blood
I'll Have A New Life

Side One
I Surrender to Thee
God Will Take Care of You
My Heavenly Father Watches Over Me
Now and Then
There's Roam In My House For the Lard
Sunshine of Tomarrow

Jesus Loves Me Let Jesus Lead the Way O Rack of Ages Yes, I Want to go There No Teors In Heaven Pass Me Nat

LP 3208 WONDERFUL-LeFevro

Side One Sweeter As The Days Go By Life's Railway To Heaven He's My All In All Wonderful Delivered From the Mands of Pharoah The Prettiest Flowers

Side Two
I Need Jesus
Love Like The Love of God
No Tears In Heaven
In My Father: House ore Many Mansians
I'll Meet You In The Marsing
Hald To God's Unchanging Hand

LP 455 A SESSION WITH BLUE RIDGE QUARTET

Side One Hoppy In My Heart Lard, Keep Your Hand On Me Lard, Keep Your Hand On Me
It Is Na Secret
Nat My Will
Mansions Can't Be Bought In Heaven
Lead Me Gently Home, Fother

Side Two
Wait A Little Longer, Please Jesus
My Only Hape
I Sow A Man
Someane To Corc
Victory In Jesus
Madel Church (Norrotian)

LP 905 T. V. REQUEST—Horvesters Quarter

Side One
Child of the King
Bend Away Down Low
This Old House
I'll Be Somewhere Listening
I'm Winging My Way Bock Home
Lord, Build Me o Cabin

Side Two
Wings of a Dave
I Fey Like Troveling On
Going Home
I Can Tell You the Time
Land Where Living Woters Flow
The Roinbow of Lave

LP 8002 JUST A CLOSER WALK-Rebels Quartet

Side One
Hoppy Doys Are Here Again
Just A Closer Walk With Thee
When I Inherst My Mansion
The Rainbow of Lave
I Saw A Man
He'll Understand and Say "Well Dane"

Side Two
Just A Little Talk With Jesus
Take My Hand Precious Lard
I Lave That Jesus Mon
How Long Hos It Been
He'll Be Warting Far Me
Hide Me Rock of Ages

LP 1709 CHURCH OF GOD CHOIR-MOX Morris

if I Could Help Samebody
Don't Take Your Eyes Off the Saviour
While Ages Rall On
Love Is Why
The Lost Mule of The Way
O Happy Day

Side Two
! Want to be Like My Lord
The Highest Hill
Behold, He Cometh
The Touch of His Hand
Langing For Hame
If I Could Sing A Thousand Melodi

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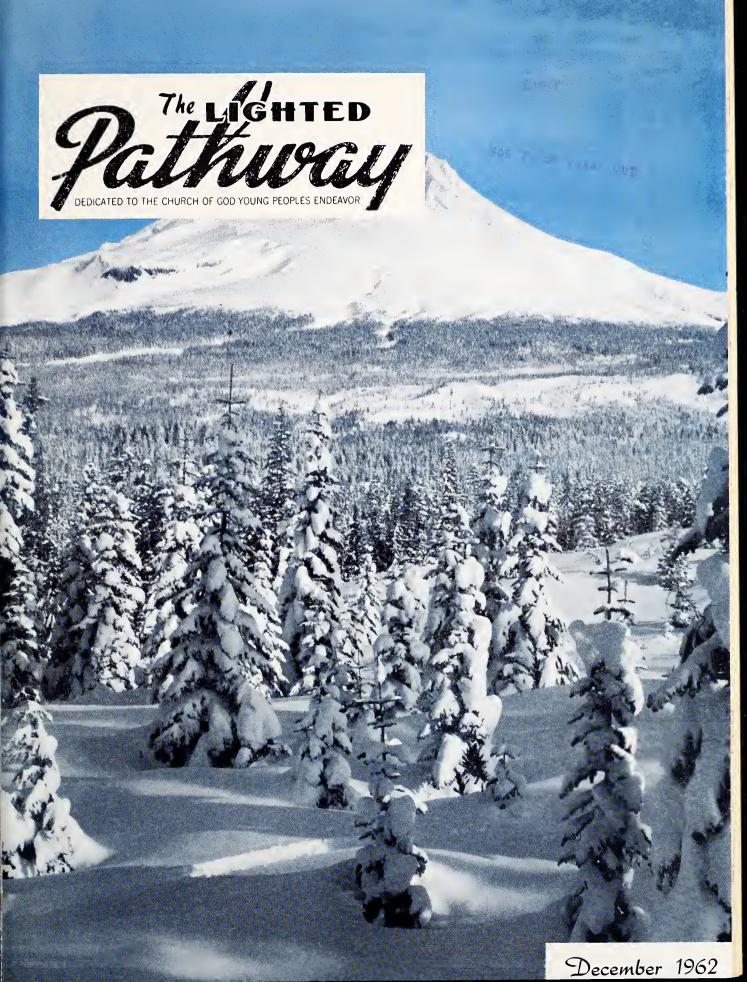
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editor Clyne W. Buxton

secretary Joyee McKinney

copy editor Betty Martin

teletypists Lois Sherlin

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linotype operators J. D. Hyberger

Leon Frazier

John D. Golden

eompositors Flavius Lee

Gene Cannon

proofreaders Marie Seoggins

Charlotte Casteel

artists Chloe S. Stewart

Lonzo Kirkland

Marilyn Sindle

Larry Johnson

photolithographers George Keppler

Charlie MeKinney

letter pressman W. C. Coile

offset pressmen Dwight Daniel

Hiram Brumley

folders Arlie Cooper

Claude Ogle

stitehers Bobby Holloway

James Mosley

mailing department personnel



DECEMBER, 1962 Vol. 33, No. 12

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National Sunday School

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H. Armstrong Roberts

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ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE

He shall be called a Nazarene

By Matthew, the Saint

ESUS WAS BORN at Bethlehem in Judaea during the reign of Herod. After his birth astrologers from the east arrived in Jerusalem, asking, 'Where is the child who is born to be king of the Jews? We observed the rising of his star, and we have come to pay him homage.' King Herod was greatly perturbed when he heard this; and so was the whole of Jerusalem. He called a meeting of the chief priests and lawyers of the Jewish people, and put before them the question: 'Where is it that the Messiah is to be born?' 'At Bethlehem in Judaea', they replied; and they referred him to the prophecy which reads: 'Bethlehem in the land of Judah, you are far from least in the eyes of the rulers of Judah; for out of you shall come a leader to be the shepherd of my people Israel.'

Herod next called the astrologers to meet him in private, and ascertained from them the time when the star had appeared. He then sent them on to Bethlehem, and said, 'Go and make a careful inquiry for the child. When you have found him, report to me, so that I may go myself and pay him homage.'

They set out at the king's bidding; and the star which they had seen at its rising went ahead of them until it stopped above the place where the child lay. At the sight of the star they were overjoyed. Entering the house, they saw the child with Mary his mother, and bowed to the ground in homage to him; then they opened their treasures and offered him gifts: gold, frankincense, and myrrh. And being warned in a dream not to go back to Herod, they returned home another way.

AFTER THEY HAD gone, an angel of the Lord appeared to Joseph in a dream; and said to him, 'Rise up, take the child and his mother and escape with them to Egypt, and stay there until I tell you; for Herod is going to search for the child to do away with him.' So Joseph rose from sleep, and taking

mother and child by night he went away with them to Egypt, and there he stayed till Herod's death. This was to fulfil what the Lord had declared through the prophet: 'I called my son out of Egypt.'

When Herod saw how the astrologers had tricked him he fell into a passion, and gave orders for the massacre of all children in Bethlehem and its neighbourhood, of the age of two years or less, corresponding with the time he had ascertained from the astrologers. So the words spoken through Jeremiah the prophet were fulfilled: 'A voice was heard in Rama, wailing and loud laments; it was Rachel weeping for her children, and refusing all consolation, because they were no more.'

The time came that Herod died; and an angel of the Lord appeared in a dream to Joseph in Egypt and said to him, 'Rise up, take the child and his mother, and go with them to the land of Israel, for the men who threatened the child's life are dead.' So he rose, took mother and child with him, and came to the land of Israel. Hearing, however, that Archelaus had succeeded his father Herod as king of Judaea, he was afraid to go there. And being warned by a dream, he withdrew to the region of Galilee; there he settled in a town called Nazareth. This was to fulfil the words spoken through the prophets: 'He shall be called a Nazarene.'

THE GOSPEL ACCORDING TO SAINT MATTHEW CHAPTER TWO NEW ENGLISH BIBLE TRANSLATION

Editor's Note: Upon observing the clarity with which the New English Bible portrays the first Christmas, I was impressed to print the account here with no editorial comment. May He who was born on that initial Christmas inflame each reader to be an avid witness for Him during the yuletide season.

OUDISTAS GIFT



Where was God on the night my son was killed?"

John Mills echoed bitterly

By Irma Hegel

HRIS RETTER shoved aside the little figures he had been whittling and hobbled to the window of his gatehouse. He raised the glass. The first employees were already streaming from the lighted factory, the men and women hurrying to their parked cars, urged by the light sprinkling of snow and the Christmas Eve festivities awaiting them.

Chris shifted his weight on his one good leg, the other he had lost at Iwo Jima. He leaned his big arms on the sill. "A Blessed Christmas," he called out as he saw a face he recognized or a hand raised in greeting.

George Morne and Ed Packett, from shipping, swayed along, hanging on to each other. They stopped at the gatehouse. "Hi, Chris, how goes it?" Ed asked.

"All is well with my soul," Chris answered.

George and Ed started laughing. "So you're still walking the glory road of salvation," George bantered. He shook a wobbling forefinger. "Here's some news to take the salvation out of you, man. There will be no bonus this Christmas, no turkeys, no nothing. Scrooge has spoken."

Scrooge would be John Mills, the owner of the Mills Rubber Products Company, Chris thought. It was wrong that any laborer should speak ill of the man who employed

him. "We are paid our salaries," said Chris.

"Don't be too sure of how long that will continue either," Ed warned. "The rumor's going around that Scrooge intends to close the plant and to live from his profits. What's he care what happens to six hundred employees and their families?"

"Let's go back and push in Scrooge's face," George proposed. "Merrrry Chrrrristmas!"

Their levity annoyed Chris. His scarred face flushed beneath his straw-colored hair. "We celebrate the birthday of Him who is love."

"Better get out before Preacher starts asking us if we're saved." Ed and George moved on in the direction of the parking lot. The sound of their laughter came back to Chris.

They have been drinking, he decided. Drink, as his father used to say, loosened the tongue and made it waggle foolishly. Yet, he had also heard the rumor that the plant was closing. John Mills was already over sixty-five. He had no son to stand by his side and take over the burdensome responsibilities of the factory. Chris had known Gregg Mills in Iwo Jima, a fine young man, one of the first casualties. A father dies a little too in the death of his only son. Chris knew.

He waited until only a few cars remained in the parking lot, John Mills' car among them. Chris shut the window and turned to his completed wood carving which was the hobby he had learned in the Veterans' hospital during his long recuperation from his injuries. This group of figures depicted an old-fashioned Christmas. He had carved many such scenes. People liked them as centerpieces and Christmas decorations in their homes. This season, he had sold about three dozen.

I will not sell this one, Chris decided. It shall be a gift. He raised the figures on their oval board carefully. All these years, John Mills had been giving his Christmas bonuses and turkeys to his employees. This once a gift would be given to John Mills.

IN THE STILL swirling snow. Chris limped across the factory vard. He entered the lighted building and boldly took the elevator to the fourth floor where the offices were. Stepping out of the elevator, on down the hall to the office of John Mills, President, The door was open, the lights glowing brightly. Chris hobbled through the outer office and timidly approached the second and more impressive room. The walls were lined with books: the furniture was darkly polished and heavy. Behind the great desk sat John Mills, the lamp shining on his silver hair and frozen aging face.

"What do you want, Chris?" he demanded.

Chris extended his carving. "I bring a gift to you. Out of all I have done this year, I think this is my best." He set the piece down on the desk.

John Mills stared at the miniature Christmas scene; the tree and the children looking up in wonder at the simple decorations; the father and the mother with their shining wooden faces; the old grandmother in her rocking chair; and a dog and a cat as excitedly eager as the children. He leaned forward and his frosty face softened.

"Chris, you've got it," he said.
"All the magic and beauty of those Christmases that I remember as a boy. The big Bible on the marbletop table, the pitiful little that meant so much, the joy of a family who knew what Christmas really meant and Who was being honored." His voice grew muffled and he added, "Thanks, Chris. Do you know, this is the first time an employee has ever given me a Christmas gift?"

Chris backed away. "A Blessed Christmas to you and to your wife, Mr. Mills."

"Wait, Chris, let me give you something." John Mills fumbled for his wallet.

Chris shook his straw-colored head. "Let me give this once. It is good to be a giver."

John Mills withdrew his hand from his pocket and peered wonderingly up into his gatekeeper's cruelly scarred face. "You've kept your faith. That's the remarkable thing about you, Chris. A patched-up face, the loss of a leg, a menial job, the ridicule of the average factory worker, the death of your wife and boy—nothing's ever shaken your faith."

"Belief in the Lord would be a poor thing if it could be shaken," Chris retorted. "When the wheels of a clock move rightly within, the hands of the dial move correctly without. The heart of a man must be sound in his conversation. He must be right with God."

"God!" John Mills echoed bitterly. "Where was God on the night my son was killed?"

Chris approached the desk again. His voice was gentle. "God watched from the same place as when His own Son was being killed, Mr. Mills."

JOHN MILLS stared at his gatekeeper. He kept on staring for a long time. "That's true," he said at last in a humble voice. "Whatever gives any of us the audacity to think we should be singled apart from human suffering? Among the undeserved who suffered unjustly was our Lord Himself. I've been slipping this year, Chris, longing to be relieved of my responsibilities, run away. I couldn't run from myself though, or from God."

"You will remain," Chris said calmly. "You will remain for those dependent upon you. When you sell, it will be to one good man or a group of men who will carry on the work that you have established. Good goes on."

John Mills smiled. "You talk like my wife, Elizabeth. I suppose it will be like that. Each gives to another of the best that he has." He drew the wooden carving closer. "A Merry Christmas to you, Chris."

"A Blessed Christmas to you and to Mrs. Mills."

Chris limped from the office, out to the now darkened corridor. He needed no illumination. He lifted his scarred face triumphantly. Like those wise men of long ago, he had brought his gift to the manger and the glory-light of the Babe was shining brightly around him.

T THE "STAND" across the street from the junior high school, on a corner at the lower end of main street or even on the campground cotton candy was sold. Many boys and girls stood holding out their nickels to buy the big pink mass of . . . nothing.

Nothing! Well, it did indeed look as if one was getting a great deal for a nickel. The pale pink, green or yellow cloud the size of a watermellon perched upon a stick was attractive and tempting. It made one's mouth water even though it can not be said to have real flavor.

Cotton candy never did have any big appeal to me. I scarcely can say why. I distinctly remember once having stood along the fringe of a crowd of waiting clients, turning my nickel over in my hand and trying to decide whether or not I really wanted cotton candy a whole nickel's worth. My eyes were big and my mouth was watering. Several times, I asked my friends what it was like.

Gathering from their description that it was a sort of tasteless intangible nothing that by some sort of magic did a disappearing act about the time you would

Cotton Candy



By Margaret Gaines

bite into it; I decided it was not worth a nickel. My nickels were more or less rare, often saved up from pennies over a period of time. When I spent them, my purchase had to be something more tangible than cotton candy even if it were smaller or not so bright.

Childhood days have passed. Often since, I have stood along the fringe of humanity turning my dollars and my days over, trying to decide whether this or that object was worth my investment, or if this or that activity was worth the time spent to do it. My judgment has not always been so sure as was my childish judgment the day I decided against cotton candy; nevertheless, I have been spared the disillusionment of rainbow chasing.

Perhaps, you have already had the experience of having longed, labored and saved for some specific purpose—a new piece of furniture, a car, a house, or a long vacation. Maybe you were a bit disappointed in the end because you had expected to obtain far more pleasure than you actually received. Was it a little like biting off a big mouthful of tasteless, straw-like cotton candy which disappeared without your chewing or swallowing. It was neither refreshing nor satisfying; yet it seemed to be so much for so little.

SOLOMON, NO DOUBT, had a very similar experience. He had not left a stone unturned in his search for riches, pleasure and satisfaction. It is possible that he had more for his personal pleasure than any king before or after him. Did not even the Queen of Sheba say, "... the half was not told me." What was Solomon's concluding opinion of all he had achieved and of all he possessed. "... All is vanity and vexation of spirit," he said. We are not likely to push our search for pleasure so far as he but we can take it from the wise man that there is only vanity in much of what this world has to offer.

Such illusions are not confined to the material world alone. Even among religious circles "Vanity Fair" offers many colors of cotton candy in order to divert one's attention and one's investments from true values. Alas, in every town and hamlet, it is obvious that many adults are still spending their time, their talent and their money on anything that is big, bright and attractive. Position, honor and acceptance have, also, become popular goals for which Christians are striving today.

The Pearl of Great Frice is not of extraordinary size nor flashy to the eye. The Man of Galilee had no beauty that one should desire Him. The hidden life is not so popular nor is the privilege of standing in the gap by a life of prayer. Communion unbroken with the Master is seldom sought after. Nevertheless, these have such value as has surpassed the cheap advertising. These unspeakable treasures will stand appraisal yet they are within reach of every hungry, humble human being.

Paradoxical, indeed, is the fact that while some earnestly seek out the true values and magnificent gifts, multitudes flock to the merchant of "Vanity Fair" waving their nickels—or their life's blessings—impatiently waiting their turn to buy . . . cotton candy!





THE CHRISTMAS MESSAGE

IN SONG

By Katherine Bevis

ND THE ANGEL said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:10-11).

It has been nearly 2,000 years since the angel, on that first Christmas, proclaimed to the shepherds the birth of our Saviour, and then "suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth, peace, good will toward men" (verses 13-14).

Down through the centuries, the gospel of redemption has been heard in song. Hour after hour, day after day, and even amid frenzied, last-minute Christmas shopping and preparations, Americans will hear the gospel message in our Christmas hymns, in churches, in homes, on the air waves, in department stores, in restaurants, on shopping center parking lots, in fact everywhere there is anyone to listen.

The gospel message of our Christmas hymns and carols is given in the simplest of words. The great thing about this musical message is the simplicity of its telling of Deity incarnate, of God manifest in the flesh, of Jesus Christ—sinless in life, infallible in teaching, atoning in death. It tells of the virgin-born Son, truely Divine, yet truly a man.

No one could live through the Christmas season, without hearing over and over again that Jesus came

into the world for the sole purpose of redeeming man, for these simple hymns and carols tell the whole story of salvation.

JOY TO THE WORLD, SILENT NIGHT, O HOLY NIGHT, O LITTLE TOWN OF BETHLEHEM, HARK THE HERALD ANGELS SING, AWAY IN A MANGER, and all of our beautiful Christmas carols and hymns bring the glad message to us of the birth of a Saviour who came to redeem us from sin. The wonders of His love and the need of individual acceptance of Christ as Saviour is entwined in every word of these songs, bringing joy and gladness to all denominations and creeds, because of their common understanding in the years happiest season—Christmas.

THESE CHRISTMAS HYMNS look heavenward and earthward, as did the words of the angels—"Glory to God in the highest." They call attention to "the result of the incarnation in the highest heavens, and they demonstrate the depth of condescending love stooping to be born. These beautiful Christmas hymns tell us that Christ's work is to bring peace on earth, to calm the discord of this old world.

Living today is a struggle of tensions. Our generation is caught in the midst of an ideological struggle of extreme intensity. Confusion, frustration and futility besiege our souls. How vital is it then, at this Christmas season, that we "tune" our hearts as well as our ears to hear the Gospel Message of our Christmas Hymns.

This is Your

HAVE BEEN here nearly sixteen years; this is the only home I know," stated eighteen-year-old Carol Brown about our home for children.

Carol, a freshman at Lee College, plans to be an English teacher upon completion of her college work.

The gratefulness of Carol is reflected in two hundred and eight other young people and children of the Church of God Home for Children, Sevierville, Tennessee.

With ages ranging from just a few months to twenty years, the chil-

dren have come from throughout the nation to make this their home. Some came from homes where both parents were deceased, some from those where one parent had died and the other was unable to care for the child, but too many came from homes where the parents simply did not appreciate the child enough to care for him.

The Home for Children, located twenty-five miles south of Knoxville and less distance from the Great Smoky Mountains, throws its doors open wide to any child needing a home, regardless of its creed, provided the home has space and finances to keep him.

Considering its financial limitations, the institution does well in making the child comfortable and happy. Says Milford Brock, a sixteen-year-old from Harlan, Kentucky who with his nineteen-year-old sister has been at the home for eight years: "I like it here. To be such a large group we have good privileges, including socials, parties and picnics which meet about once a month."

















By CLYNE W. BUXTON, Editor

CHURCH OF GOD HOME FOR CHILDREN, Sevierville, Tenn.

This church-owned institution is supported by our local churches throughout the nation (with the exception of the states of North Carolina and South Carolina, which have state-supported homes for children) and by a few private contributors. Hence, its existence depends almost entirely upon the consideration of the local churches.

Its revenue comes from the local churches' Sunday school Home for Children march offerings, birthday and anniversary offerings, and annual offerings from the local churches. Coupons, including trading stamps and those from merchandise, have netted the home approximately one hundred thousand dollars over the past twenty years. If all of our church members would send their coupons and trading stamps to the home, the income from them would support it.

Another great help to this institution is the annual "Fall Festival" which a goodly number of the states sponsor. Many useful items are received each year at an annual evaluation of about ten

thousand dollars. Without these annual gifts the home would be greatly handicapped.

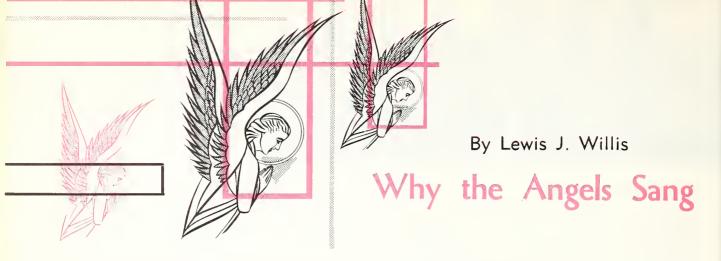
When speaking of the finances of the home, The Reverend Cecil Bridges, Superintendent, states: "During a recent summer we were in a great financial strait. Our treasury was so bare that we had to discontinue ice cream and watermelons. It almost tore out my heart to refuse the children these treats." Brother Bridges has been at the home for seven years and is

(Continued on page 22)





- Administration building and large girls' dormitory
- 2. A bird's eye view from atop Zenobia
 Hill
- 3. A front view of the campus
- 4. The children receive Christmas gifts
- 5. A human pyramid!
- 6. Better watch your glasses!
- 7. Left to Right: Humbertson, pastor; Bridges, supt.; Christenbury, ass't.
- 8. A prayer in song
- 9. Mealtime is a happy time
- 10. Santa Claus has come!
- 11. These supplies came from Fall Festival
- 12. The team that wins!
- 13. The Girls' Choir has become well known



INCE THE DIVINE promise of a deliverer in Genesis 3:15, the faithful looked forward to the coming Messiah. It has been correctly stated that the writings of the Old Testament converge toward the birth and resurrection of Christ, while the writings of the New Testament reach back to it. The coming of Christ into the world by all standards was the truly climactic incident of all history. He has become the basis of everything good and will ultimately become the Judge of everything bad.

The Christmas message rests upon the fact that "the Word was made flesh, and dwelt among us," John 1:14. The incarnation of our Lord is a beautiful lesson of humility. Our heavenly Christ divests Himself of His glory to share human life and to redeem it.

The doctrine of the virgin birth is vitally important to Christian faith. Such a birth frees Christ from anything of sin through His conception and birth. The child was conceived in the womb of a woman and was born to her, but He was not a descendant of Adam by ordinary generations. Had He been, He would not have been worthy to deliver man for He would have been guilty of Adam's transgression. So He was begotten of God. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Thus He is able to sympathize with our humanity to the fullest and yet represent us to God through His divinity.

In the act of incarnation, the Son of God became the Son of man. A virgin who was overshadowed by the Holy Ghost bore a child which brought together deity and humanity in one person. This is astounding. It is original. It is miraculous. Only the infinite mind of God could conceive something so utterly transcendent of human thinking but so completely characteristic of divine provision. A Christ who was complete deity (Colossians 2:9; Romans 9:5) and yet completely man (Hebrews 2:16, 17; 4:5) came to redeem the world.

The Roman emperor at the time of Christ's birth was Augustus Caesar. He ruled during the time the Roman empire was at the height of its power. During his reign, a census, probably as a basis for taxation, was decreed for all people subservient to that government. The Roman method would be for the man to register in the village where he lived, but the Jewish method required everyone to go to his ancestral home. Because Joseph was a descendant of David, he was required to go to Bethlehem, some seventy miles from his home in Nazareth.

Joseph was accompanied by Mary, his espoused wife. The blessed virgin had been moved upon by the Holy Ghost so that she conceived a son, and her time to be delivered was near. The journey, therefore, must have been extremely difficult for her, although she was doubtlessly borne upon a donkey.

Arriving in Bethlehem, they could not secure accommodations in the inn, but were given space in a stable. There in that humble place, perhaps among the cattle, the Christ was born. Being unable to hire an assistant, the blessed mother, in typical Eastern fashion, wrapped the precious Babe in strips of cloth and laid Him in the manger cradle. Thus did the Christ strip Himself of His heavenly glory to share human life and redeem it.

So it was that God sent His Son into the world to be the Saviour. He was born of a human mother but without a human father, so that He was the Son of God and the Son of men—the God-man.

OUTSIDE Bethlehem, on a moonlit hillside, humble shepherds watched their sheep. Suddenly they were terrified but enthralled by a divine glory which "shone round about them." From the bosom of that glory an angel spoke triumphantly and caressingly. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people," Luke 2:10.

Let us observe that it was to humble men that this message was given. Only those who are meek and lowly in heart and spirit can receive the Saviour. It is significant that almost invariably God has called those of humble origin for participation in His important projects. By ordinary rule it would have been the rabbis who had taught that the Messiah would come in pomp and glory that would have received this announcement, but once again it was the humble folk who possessed real spiritual understanding that received the message.

We should also note that those who received this glorious message were those who were "keeping watch." Often during His ministry, our Lord impressed His disciples with the necessity of being watchful. We cannot forget the pained voice of the Master while in the throes of Gethsemane as He asked. "What, could ve not watch with me one hour?" Matthew 26:40. The writer of Hebrews sounds a challenge to all of us with the words, "Unto them that look for him (Christ) shall he appear the second time without sin unto salvation." Hebrews 9:28.

The instructions of the angel were sufficient. In the city of David, which they would readily understand to be Bethlehem, "a Saviour, which is Christ the Lord," had been born. The sign would be "the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God." Luke 2:12, 13.

The first Christmas anthem was "Glory to God in the highest, and on earth peace, good will toward men." These were golden words, but they fell on a dejected nation that had grown tired and bitter in its futile attempt to achieve this ideal. This was a people whose heritage dated from Abraham and upon whom had rested the favors of God. Now they writhed under the iron hand of Rome.

They were religious, but they were also vain. The Temple, where God should be worshiped, had been made a den of thieves. Their religion, which should have offered adoration to Jehovah, had deteriorated to a maze of "isms" and rituals. Those who were supposed to be saints of the most high God had become "whited sepulchres" of selfishness and pride.

THE WORLD today could offer little better reception to the angel's message than Judah did almost two thousand years ago. The bloody fingers of war squeeze the vitals of the universe. The dead lie in gardens of white crosses in almost every part of the world. War's senseless assault leaves the human debris of widows and orphans who

cry out against its monstrous cruelty. Grotesquely maimed half-men are mute evidences of its merciless savagery. "Peace on earth" is a lovely song, but so few can sing it.

There have been few times in world history when there was less "good will toward men" than today. Selfishness is walking unbridled. through lives, homes, and nations. Men measure success in houses and barns rather than in "good will." Cold wars and ruptured diplomatic relations have strangled "good will" between nations. Fellowship among the religious groups too often degenerates to cold toleration. Racial issues are eating at the very heart of many nations. Men have grown so intolerant that color or station is the determining factor between good will and persecution.

After their glorious song on the Judean hillside, the angelic choir withdrew into heaven. We can only imagine the awe, wonderment, and amazement which possessed the shepherds. One moment the sky was crowded with angels praising God and the next moment all was as before, with the stars twinkling in their place. However, abiding with the shepherds was the solemn sureness that the event of all ages had taken place. The Messiah was born!

They talked the matter over and said one to another, "Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known to us." Men should always respond to the truth God bestows upon them. It is a fact that revelation involves responsibility. God does not always reveal the full measure of His will or glory for us immediately, but if we follow as He leads, we will inevitably come to the place of blessing. The need of this hour is for men who will say, "Let us go."

The shepherds "came with haste, and found Mary, and Joseph, and the babe lying in a manger." Realizing that this was no usual affair, the shepherds were urgent in their journey to Bethlehem and the subsequent search they made. But they were amply rewarded, for they were among the very first to view the Christ. The quest for the Lord of glory should always evoke haste

and a determined effort until He reigns in the life of the needy person. He always more than compensates for the search.

Now the shepherds knew it was reality. The message of the heavenly creature was proved true by "the babe wrapped in swaddling clothes. lying in a manger." This was momentous! This was colossal! This was divinely glorious! Every person should know about this incomparable event. So it was "when they had seen it, they made known abroad the saying which was told them concerning this child. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (verses 17.

Thus these humble shepherds were the first in the long line of preachers, evangelists, and missionaries who, through more than 1,900 years, have been proclaiming the "good tidings of great joy" throughout the world. It is very significant, too, that these first missionaries went "glorifying and praising God." Every person who becomes acquainted with Christ receives a similar happiness. We must never forget that the fruit of all true religion is "joy unspeakable and full of glory."

In conclusion, let us remember the angel who announced Christ's birth made it plain that He would be a Saviour—not a crusader or a reformer, but a Saviour. The basic meaning of Saviour is to make safe. Jesus Christ has come into the world to make those who believe in Him, safe. He chooses to establish in men's hearts a peace and power which will sustain them even when the world is going to pieces about them.

If we would keep the real Christmas spirit throughout the year, we must rejoice every day in the coming of Christ into our hearts. We must show the same obedience which characterized the shepherds who rose up and did as they were commanded of the angels. We must maintain an earnest watchfulness for Christ's second coming. We must manifest a spirit of trust toward God and a spirit of good will toward men.

WHAT CHRISTMAS MEANS TO ME

Christmas means a lot of things:

To some mink stoles, or diamond rings,

To some just a time to be gay and jolly—

A lot of lights, a bit of holly.

To others a time of joy and gladness,

And others still, a time of sadness.

Bright lights, excitement, gaity and decorations,

A bright "Hello," "Merry

Christmas" and such exclamations.

But to me it isn't things we see or can afford,

To me Christmas means the birthday of our Lord.

By Mrs. Thelma Edwards

ON GOING HOME FOR CHRISTMAS

He little knew the sorrow that was in his vacant chair;

He never guessed they'd miss him, or he'd surely have been there;

He couldn't see his mother or the lump that filled her throat,

Or the tears that started as she read his hasty note; And he couldn't see his father, sitting sorrowful and dumb.

Or he never would have written that he thought he couldn't come.

He little knew the gladness that his presence would have made,

And the joy it would have given, or he never would have stayed.

He didn't know how hungry had the little mother grown

Once again to see her baby and to claim him for her own.

He didn't guess the meaning of his visit Christmas

Or he never would have written that he couldn't get

away. He couldn't see the fading of the cheeks that once were

And the silver in the tresses; and he didn't stop to think

How the years are passing swiftly, and next Christmas it might be

There would be no home to visit and no mother dear to see.

He didn't think about it—I'll not say he didn't care. He was heedless and forgetful or he'd surely have been there.

Are you going home for Christmas? Have you written you'll be there?

Going home to kiss the mother and to show her that you care?

Going home to greet the father in a way to make him glad?

If you're not I hope there'll never come a time you'll

wish you had.

Just sit down and write a letter—it will make their

Just sit down and write a letter—it will make their heart-strings hum

With a tune of perfect gladness—if you'll tell them that you'll come.

Edgar A. Guest





ARTHA WAS HUMMING to herself as she walked toward the church on Saturday morning. Just as she passed Karen and John's house, they came dashing out of the front door: "Oh Martha," they cried. "Come go with us to the park for a picnic! Mother's making sandwiches now, and we are just going to the store to buy some fruit. You can telephone your mother from our house!"

"I'm on my way to church to help Miss Ames clean the cupboards in our Sunday school room," said Martha as she stopped. She was thinking of the lovely park and how much fun it would be to play there and eat with Karen and John.

"We were supposed to go too, I forgot," said Karen, wrinkling her nose like a rabbit. "Come on, let's go have our picnic. We go on Sunday, to Sunday school and I guess that's enough!"

John stopped: "Maybe we ought to go help too. We could have the picnic later."

"It'll take too long! Come to the store now." Karen put her arm through Martha's and they went to the store.

Martha did not feel right, but she listened to Karen's chatter and helped her pick out some juicy-looking apples. John ran on ahead.

At the end of the street, Martha saw the red brick church. She saw the window of the Sunday school room. She did not see anyone going in at the door. "Karen and John," Martha stopped. "I'm going to help Miss Ames. Why don't you come, and we can have a picnic when we're through?"

"O.K.," said John as he ran ahead of Martha.

Karen only pouted: "Go on and spoil our fun. I'm going to have a picnic alone." She ran into her house and slammed the door.

WHEN MARTHA AND John came into the Sunday school room, Miss Ames had only two girls helping her and one boy. "I thought you children had forgotten," she smiled. "I am glad to have you. If we all work together we'll soon be done."

"We'll still have time for our picnic," whispered John. Martha nodded. She felt sad because Karen was angry with her.

While they were busy, someone walked in the door and said: "Hello, everybody." It was Karen. "I came to help too, and then we can go on our picnic afterward."

John and Martha smiled at her. Martha felt much better.

Karen said to Miss Ames: "John and I weren't coming to help. We were going to have a picnic at the park. We asked Martha to go with us, but she said she was coming here. John decided to come with her, but I was going to have a picnic alone. I was mad at them. I even said going to Sunday school on Sunday was enough."

A Story for Children

"Every day belongs to God just as much as Sunday, and we can do something for Him every day," said Miss Ames smiling. "Cleaning cupboards and making the Sunday school room neat is doing as much as coming here and learning on Sunday."

Martha started to sing. The others joined in and the boys whistled. Martha knew they were going to have a fine picnic.

Not Just For Sunday By Esther Miller Payler



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Victory Before Dawn

By Irene Burris

As the frightened boy stood there under cover of the shadows, a scene met his eyes which he was never to forget.



N THE EARLY dawn of an April morning, Tommy Burns picked up his sack of papers and started on his regular newspaper route. The route ran through the outskirts of a large mid-western city. It was a community of wellkept homes but sparsely settled.

On one side of the street the houses were fairly close together and built of similar construction. On the other, the land plot lay along the bank of the Arkansas River. Perhaps not many people cared to live with the Arkansas coiled at their back steps like a huge snake, anyway, the buildings were fewer and farther apart on that side. A few homes of moderate size, a small grocery and at the end of the street a small church made up the sum total of buildings.

The paper boy loved the Arkansas in the bright light of noonday, but in the early hours preceding the dawn, the river assumed a sinister appearance as it rose to view at intervals between the buildings. This aroused in Tommy an ominous feeling, an ill-stirred e motion which he could not name.

Usually, Tommy whistled cheerily as he walked along. But this

morning, he was absorbed in pensive thought. He did not allow these thoughts to interfere with his work, however. He took particular pride in folding each *Gazette* neatly and throwing it with a certain motion that would insure its landing on the front porch of each home. No rain-soaked papers for Tommy's customers!

Tommy's work as a newspaper carrier was considered completely satisfactory to his District Manager. There must have been other things about Tommy which pleased the man also, because he had once said, "If anyone ever gets to heaven, Tommy will surely be one of those to make it through." Tommy thought of this as he swung down Pine Street. He needed the encouragement of such memories to sustain him because this morning Tommy was very depressed.

ACTUALLY at sixteen, the newsboy was half man and half boy. The boy in him reneged each morning at the thought of leaving a warm bed for several hours' work in the cold dawn of early morning. However, the man in him delighted in this activity which would prove to himself and to the world that indeed he was at-

A Story based on Fact

taining the status of manhood. Besides he needed the money, and this need may have been one of the reasons for the depression which engulfed him. At Tommy's house there never seemed to be quite enough money.

He had covered this route many times, and this morning, he walked it so mechanically he was hardly aware of where he was going or exactly when he neatly folded each paper and swung it, he was so absorbed in thought.

He thought of his own life and training in relation to the world about him. His strict Pentecostal training in teaching him to appreciate the spiritual side of life had stood him in good stead many times, and this morning it was once again to come to his rescue, but of this he was completely unaware. He thought of the glorious morning when his sins had rolled away, of the day he had sought an experience of sanctification and of the wonderful experience when the Holy Spirit had come in to take His abode with him. But these memories could not assuage the deep depression which had seized him.

He thought of his mother who was sick so often, of the baby sister who had been born with an affliction which had caused her many hours of suffering and the parents many hours of mental anguish. And through all of these ran constantly the remembrance of lack of money in the home. Tommy knew he was serving a great God, a good God, but why were these conditions present in a home where parents and children alike loved and served the Lord. Tommy did not know that he was asking the eternal question which has rung out through the ages from puzzled minds-why? why? why?

The lights from the boats on the river blinked cheerily at Tommy as he walked along, but he did not notice them, for he was lost in

thought. Suddenly something happened which caused him to emerge from his deep thoughts, and he became thoroughly aware of the world about him. A beam of light struck him full in the face, veered to the left and seemed to disappear in the depths of the Arkansas, and at the same time a strange cry broke the stillness of the dawn:

"OOHHH," the eerie voice cried.

THE LIGHT and the cry startled him. He forgot his own troubles and listened intently, so alert that every nerve was strained. Someone must be in trouble, someone needed his help. As he listened, the beam of light again struck him in the face and again seemed to travel to the left toward the Arkansas where once again it faded into nothingness somewhere over the murky depths of the water. Again the intruder made his presence known with the weird cry of "OHHhh..."

Tommy did not slacken his pace nor did he stop his work. He continued to walk, he continued to throw his papers, but he was thoroughly frightened. Again and again at regular intervals the strange ray of light played upon his face, traveled to the left and disappeared over the water. Each time it was accompanied by the plaintive cry. Tommy was a sensible boy and his fright did not interfere with his ability to reason.

He tried to analyze the sound. Was it a cry of fear or pain which would indicate that someone was in urgent need of help? No, it was not the "OOHH" of pain which Tommy had heard from the lips of his baby sister, nor was it the "OOHHH . . ." of anguish which fell from his mother's lips as she watched the baby struggle through one of the many attacks. Certainly it was not the "OOHH . . . " of anger he had evoked from his younger sister on many occasions when she had become thoroughly vexed from his teasing. This sound was different from any of those.

This cry contained the quality of joy or mirth, while at the same time retaining something of the supernatural. Surely no human voice had ever had this quality. His next thought was to find the

source of the cry. It seemed to come from the church which he was approaching. With each step which took him nearer the church the voice became louder and clearer and the light seemed stronger and brighter as it swung across his face.

What did it mean? Was it the voice of the ghost of some departed member of the church who was sending out signals, perhaps for a rendezvous with some denizen of the Arkansas?

Tommy's steady pace had brought him directly in front of the church. He hesitated. The man in him said, "There is a logical explanation for this mystery. There are no such things as ghosts and if you give in to the fear which grips you now and run away you will never know the answer. But if you will walk up those steps and through the front door you will find the explanation. Remember you are a man and men do not run in panic from the unknown."

THE FRIGHTENED little boy within him pleaded frantically for deliverance from this awful place and Tommy could hardly resist yielding to his urgent petition. But the demand for a logical explanation outweighed his fear and he started slowly up the steps. He took one step . . . two steps . . . three steps. . . . As his foot was outstretched to reach the fourth step, the mysterious voice again split the air. Tommy froze in his tracks. Man or boy, he must get away from this awful place!

But as the voice trailed off into the thin air the man triumphed over the boy and Tommy again continued the process of climbing the steps to the front entrance. He reached the top of the steps and found the front door unlocked. Tommy had always thought the doors of a church should never be locked, but now he was not so sure. Placing his hand softly upon the large brass knob he turned it carefully and slowly pushed the large door open.

Softly he stepped inside, and eased into the shadows so as to conceal his presence. For a moment he could see nothing but as his eyes became accustomed to the darkness he could see the pews be-

fore him. As the frightened boy stood there under cover of the shadows, a scene met his eyes which he was never to forget.

Before the chancel stood a figure which could easily have been the figure of an angel, so ethereal was his appearance. He was tall and broad shouldered and in his right hand he carried a light which Tommy identified instantly as the source of the bright rays which had struck him full in the face repeatedly.

As Tommy looked at the figure, he knew this was no visitor from a celestial kingdom. This was a man, perhaps the pastor of the little church. It was evident he had arisen at an early hour while the city slept to make his way to an altar of prayer in the little church, carrying a flashlight to light his way.

THE AURA OF glory about him clearly indicated that here was a man who had been in deep communion with his Maker and arose with great victory in his soul. As Tommy continued to gaze upon the scene, the silvery haired watchman of souls marched 'round and 'round the church triumphantly, swinging the flashlight as he walked. His head was thrown back and the ecstasy of his soul poured out in song.

"OOHHHhhh, how I love Jesus, OOHHHhhhh, how I love Jesus," he sang over and over and over again. Each time he began a phrase, his voice rose loud and clear on a high note and then gradually fell until it became almost inaudible.

Several times he came close to the newsboy, although completely unaware of his presence. In fact, he came so close that Tommy could have reached out and touched him, which he longed to do, but instead he stood quietly, making no sound or motion which might betray his presence. Tommy knew this love scene between man and God was too intimate and too sacred, for intrusion.

He watched the tableau with deep reverence while the tears (Continued on page 23)





Lest We Forget Them

By Violetta Gammon

N THE YEAR 1923, a lot of doctors were saying to beaming young couples, "Congratulations, you have a fine baby boy." In the same year, there were thousands of toddlers balancing precariously in taking their first steps.

Yes, thirty-nine years ago this December thousands of little boys were trying to learn to ride their first little red tricycles. All three pictures bring an image of joy to our minds. Nothing can bring us a view of greater joy, health and serenity than a roly-poly baby boy—beginning to learn little by little about life.

A few of these boys would grow up to become fast friends. Most of these thousands of little boys would never bother to try to become extra friendly to the others because they were unaware of their mutual fate.

Some met their first grade teacher a few years before the others. A few noticed the little girls' pretty curls while others were learning that two plus two equals four. They grew swiftly, and some were taking their girls out on dates all too soon.

You probably have forgotten for what purpose these precious boys grew up. They popped up like bad weeds—some in carpeted living rooms; some in one-room shacks. Some had dads who took them fishing; some had dads who took them into bars. Some sat

between their parents in a pew; some stood between their parents begging their dad not to hit their mother anymore.

But they all had one thing in common!

Some boys had big blue eyes; others had flashing brown winkers. Some had blond curls; others had brown wisps hanging in their eyes. Some had freckles; others had none.

But they all had one thing in common!

Some were boys who had stayed away from their own bed only a night or two in their entire life. Others had roamed the streets with no certain bed to sleep on.

Yes, over a quarter of a million little boys grew up to join in giving their lives in World War II for us. They had one common *fate*—to lay in a battlefield grave. They all died without a mother's presence on foreign soil or in strange sea.

Do we forget them? We are reading this religious magazine at this moment because of them. Let us think of them and ask God to give us a sincere feeling of appreciation for their hard earned victory.

On this December 7, let us not mourn over lost loved ones, but let us live to be an honor to the cause for which they died. May God bless our country and help us to serve the One who gave us this great land in which to spend our earthly days.

LEGEND OF THE CHRISTMAS FIR TREE

BY CLEVA R. HANNA



The legend of the fir as a Christmas tree dates back to the time of the Druids.

As the story goes, Saint Winifred was in the forest one day cutting down one of the sacred oaks of the Druids, when a sudden strong wind felled the tree. As it crashed to the ground it split into pieces which, with the spreading branches, covered a wide area of ground. Saint Winifred, noticing that a young fir stood upright and unharmed in the midst of the fallen limbs, looked upon its escape as miraculous and

proclaimed it a holy tree.

"Because its leaves are green at all times it is a sign of endless life," he said, "and because it points to heaven it shall be called the tree of the Christ child."

Saint Winifred called the people to gather about the tree with joy in their hearts. Then he bade each man take home a young fir and place it where it would shelter nothing but loving gifts.

The first real Christmas tree, decorated and illuminated, can be traced back to the Rhine Valley in Germany. After its use there for about two hundred years, the custom began spreading (in 1800) all over that country and from there to other countries. Today the Christmas tree is enjoyed by children in Christian homes throughout the world.

(Retold from the legend as it was related in Congress in the Tariff Discussion in 1930.)





Tremont Avenue, Greenville, South Carolina

Sunday, September 23, was a great event as the Tremont Avenue Sunday school observed annual Promotion Day. Three hundred boys and girls dressed in white caps and gowns marched down the church aisles and took their places and waited for the moment to receive their promotional certificate.

Thomas Grassano, State Sunday School and Youth Director, who delivered the address, challenged the Sunday school to be magnificent in its task for God and to exist for the purpose of teaching the Bible. He emphasized the importance of the hour of worship and the necessity of possessing power for winning the lost through the Sunday school. At the climax of the message, the youngsters stood and marched to the platform where the Sunday school superintendent presented each with a promotional certificate.

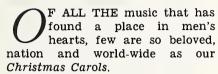
That was a day that will long be remembered by the eight hundred scholars who attended Sunday school on that date.

ADDRESS....

CHRISTMAS CAROLS

MINIATURES OF THEIR ORIGIN

By Monna Gay



For us today, it is interesting to note the conditions under which some of these lovely carols were written. Even if you have heard them or read them before, the story behind each carol is always ever new, as we listen to them or sing them ourselves.

At this season of the year, when our hearts and thoughts are looking forward to the holiday commemorating the birth of our Lord and Saviour, when loved ones and friends are planning to be together for a time of fellowship, let us reminisce as we read again the drama filled origin of some of these beautiful old carols.

Silent Night is one of the most beloved of all Christmas carols. The old as well as the young thrill to its word-picture in song of the night our Saviour was born. It was written by a parish priest of a little church in Oberdorf, Austria, Joseph Mohr. On Christmas Eve, in 1818, he wrote the words of his carol, for which the organist of his church, Franz Gruber, wrote the music. As mice had eaten away the bellows of the church organ, author and composer first sang the carol together with only a guitar accompaniment.

O Little Town of Bethlehem was written by a Bostonian, Phillips Brooks, three years after he had visited the Holy Land. This man had made a failure of schoolteaching, or so he thought. Feeling a call from God to enter the ministry, he studied for this work prayerfully and in only a few years became one of the most celebrated American preachers. This most

famous Christmas carol was written for the children of his Sunday School in 1868. It has been said that though the words were not written for three years, they were formed in the author's mind and heart, as on that Christmas Eve in the Holy Land, Phillips Brooks stood looking down on the little town of Bethlehem, quiet and still.

IT CAME UPON the Midnight Clear was written by a man who, as a young boy, lived on a farm in the Berkshire hills of New England in the early part of the nineteenth century. He became a distinguished preacher, scholar and editor. Edmund Hamilton Sears also wrote a nother Christmas hymn, Calm on the Listening Ear of Night, which Oliver Wendall Holmes considered one of the finest poems ever written by an American.

Joy to the World is not only a Christmas carol loved by all, but is used many times in our regular services - a beautiful song bringing hope and joy to all at anytime. The author of this carol. Isaac Watts, was once invited to spend a week at the country home of a Lord Mayor of London. He made himself so popular with his host and the entire family that they kept him as their guest for thirty-seven years. It was there in that restful home with all its beautiful surrounding, that Isaac Watts wrote many of his beautiful hymns. giving to the world more than 500 before he died.

Away in a Manger was written by the "Nightingale of Wittenberg" Martin Luther, for his little son, Hans (John), for the Christmas and New Year season of 1535. It gives a sweet picture of the infant Jesus and is a delight of children the world over. During the time of Martin Luther, over four hundred years ago, the church held the idea that the Bible as well as the hymns should be read and sung only in Latin. But Luther did not hold such a view, so he not only translated the Bible into the language of the common people, but also composed hymns to aid the cause, thus he was given the name mentioned above, "The Nightingale of Wittenberg," and Protestant Germany became "A Sea of Song."

HARK! the Herald Angels Sing was written by Charles Wesley. As we listen to this beautiful old carol, it seems that we can hear the song of the angels that night as the soft breezes wafted the music heralding the birth of our Lord across those eastern hills. Charles Wesley and his famous brother John, helped to found a new church in England. Though he rode over the country on horseback, preached and sang, even played the organ in many open-air meetings, as well as the beautiful organ in a London church, John still found time in his busy life to write about 6,500 hymns.

There's a Song in the Air was written by a popular writer of boys' books in the middle of the nineteenth century, Josiah G. Holland. He later wrote some novels that became "best-sellers," the most famous of which was Arthur Bonnicastle. In the closing years of his life, he edited the Century Magazine

Remembering these miniatures of the birth of some of our beautiful Christmas carols, let us sing them with thankfulness and gladness in our churches, in our homes or on the streets to bring the message of our Saviour to those about us.

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THIS IS YOUR HOME

(Continued from page 9)

doing splendidly as "head" of this "household."

He has a most capable assistant in the person of Dr. Gene Christenbury. The Reverend Christenbury, who holds a doctorate in educational administration and guidance from a Colorado university, heads the department of social services.

Under his direction Paul Duncan, who has a Master's degree in social services from the University of Mississippi, is putting into motion the foster care program. Through this program the home will soon qualify as an agency to permit some of the children to be taken into foster homes.

AT PRESENT THE home is licensed only as a child-caring institution. Nevertheless, plans are now afoot for it to become licensed as a child placement agency and when this is achieved, foster care can be maintained. Ultimately, the home hopes to qualify as an institution from which children can be adopted. However, it will be some time before this can be done.

Five qualified school teachers with their principal operate a school on campus with one hundred and forty-four pupils enrolled. They teach through the eighth grade.

Pupils of high school grades attend the city high school and those in college go to Lee College. Any child ten years of age or older may study piano or organ if he so desires. Also, the home maintains a girls' choir which has become known nation-wide. Their

latest long-play album is most creditable.

Regular church services convene at the home, for a local church is maintained there. Church attendance numbers nearly two hundred and fifty persons including the personnel. The Reverend Robert Humbertson, the pastor, came to the home only a few months ago from a pastorate in Bellwood, Illinois.

Brother Humbertson, a consecrated, highly trained ordained minister, states, "I feel this to be a great opportunity to do good and I hope to render a genuine service to the home."

The children may join the church when ten years of age or older. Over fifty per cent of them are members. Daily devotions are maintained by each child throughout the home.

Life at this institution is full of activity, for everybody is busy. Alva M. McClure, a housemother, states, "You ask me the duties of a housemother? She just does good, old-time, hard housework. However, I am enjoying it!" Norman Hoskins, a seventeen-year-old high school junior, has the morning chore of buffing the dining room, while Martha Rogers, a first soprano in the girls' choir, has daily duties in her dormitory.

Recreation rates high with the children and young people. There is a heated swimming pool, heated gym, and playgrounds which have ball fields, see-saws, slides and climbing bars. Some of the sports are swimming, basketball, softball, and touch football. Should a child be injured or become ill, the home has a nineteen-bed hospital staffed by a practical nurse.

CHILDREN, AGES two through twelve, are taken into the home, and those younger or older are accepted only when it is necessary so as to keep a family together. The children are given an allowance of six cents per week if they are six years of age or younger. Those seven and older receive each week a penny for each year they are old. Each child has a vacation the week of July 4 and at Christmas provided his parent or church members will take the child into their home.

The Church of God began maintaining a home for children on December 17, 1920, with four children. The home, located in Cleveland, Tennessee, was blessed of the Lord from its inception, and the general church soon developed a keen sense of its Biblical responsibility to "... the fatherless... in their affliction ..." (James 1:27).

Through the years the church was forced to construct additional buildings in or near Cleveland to accommodate the home's ever increasing population.

The institution moved to Sevier-ville in 1949 to the campus formerly occupied by the Bible Training School and College. That college shifted to Cleveland, Tennesse in the summer of 1947 and assumed the name of Lee College. With its enlarged campus in Sevierville the home now had more space. Both sexes could now be housed on the same campus whereas in Cleveland they were located in separate parts of the city.

Would you like to do something to help the children of this home? Here is what you can do: (1) Pray regularly for them; (2) Save all your trading stamps and coupons from merchandise and send them to the home; (3) Never fail to give your birthday and anniversary offerings at your local church; (4) Each Sunday give in the Home for Children offering; (5) Give liberally in the Fall Festival when sponsored by your state.

VICTORY BEFORE DAWN

(Continued from page 17)

flowed freely and unrestrainedly down his face. The doubts and fears of the morning began to fade and as the depression lifted, he felt as if he too was a partaker of the spiritual bread upon which the venerable minister was feasting. Never had he felt the presence and fellowship of the Holy Spirit more than at this moment. The old man continued to walk and to sing, swinging the flashlight as he went. After a few moments, Tommy slipped outside. Then with a victorious spring in his step he resumed his task of throwing papers. worth looking into!

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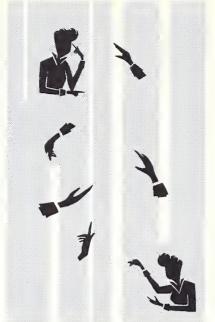
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THE WORLD'S MOST UNUSUAL CHURCH

By the National Sunday School
Association

One of the most dramatic Christian ministries in American Sunday Schools is that of Reverend and Mrs. Richard W. Cooke, who work among the deaf mutes of Portland, Oregon. The story of this ministry was related to delegates attending the 17th annual convention of the National Sunday School Association in Denver, October 10-12.

Mr. and Mrs. Cooke were guests of NSSA as winners of the *March* to *Sunday School in March* crusade. In competition with nearly one thousand churches of all sizes from every part of the nation, the United Evangelical Church of the Deaf, often referred to as the world's most unusual church, increased its Sunday School attendance from an average of 32 to 200 during the crusade.

Made of deaf mutes almost exclusively, the congregation exhibited remarkable dedication in winning the NSSA sponsored competition. Preaching simultaneously with voice and sign language, Mr. Cooke ministers to his growing congregation, assisted by his wife who "sings" in sign language. The Cooke's adeptness in the visual language of the deaf stems from the fact that both have deaf parents. Mrs. Cooke teaches a class for hearing parents of deaf pupils of the Sunday School.

Mr. Cooke oversees the extension ministry of the church in the

Washington School for the Deaf in Vancouver, Washington; and in the Oregon School for the Deaf in Portland. Children from the Washington school are transported by bus to Sunday School.

Seeking to increase their ministry among the 500 deaf mutes of Portland, the Cookes guide members of their church in a tract ministry. Workers visit from home to home, or mingle with crowds at university athletic events and shopping centers distributing identification cards bearing a message in the sign language.

The morale building quality of this ministry is significant. Deaf Christians receive a new outlook on life. Pastor Cooke states, "NSSA has very definitely imparted to our deaf folk in the United Evangelical Church of the Deaf a greater vision, zeal, and desire to serve the Lord Jesus Christ. Their personal witness has taken on a new confidence, a new meaning. It has been manifested particularly in the tract distribution. Rather than having the sense of being handicapped, our people now have been drawn into a vigorous, positive, and aggressive witness.

The Cookes are looking forward to helping host the 19th annual NSSA convention in 1964 in Portland. Delegates from the world's most unusual church are expected to present special features.

Glad Tidings, Alabama 80 Baton Rouge, Louisiana 80 China Grove, North Carolina 80 White Hall, South Carolina 80 Bartow, Florida 79 Mount Dora, Florida 79 Austin, Indiana 79 Honea Path, South Carolina 79 Bristol, Tennessee 79 Logan, West Virginia 79 Ontarlo, California 77 Clearwater, Florida 77 Eastpoint, Florida 77 Clearwater, Florida 77 Atianta (East), Georgia 77 Atianta (East), Georgia 77 Hagerstown, Maryland 77 South Gastonia, North Carolina 77 Seneca, South Carolina 77 Tylersville, Texas 77 Guntersville, Alabama 77 Ft. Myers, Florida 76 Savannah (Westside), Georgia 76 Savannah (Westside), Georgia 76 Collinsville, Iliinois 76 Collinsville, Highland Park), Kentucky 76 Chattanooga (East), Tennessee 76 Fairfield, California 75 Dade City, Florida Samoset, Florida Lawrenceville, Iilinois East Evansville, Indiana Morgantown, Mississippi North Ridgeville, Ohio Hiwassee, Tennessee Y.P.E. AVERAGE WEEKLY ATTENDANCE (Continued from page 27) Opp, Alabama102St. Louis (Gravois), Missouri102Johnson City, Tennessee102Torrance, California101Coiumbus (Frebis), Ohio101Whitwell, Tennessee101Woodruff, South Carolina100 SPIRITUAL RESULTS AMONG OUR YOUTH 75-99 Gatewood, Mississippi September 30, 1962 Gatewood, Mississippi Marbiedale, Tennessee Indian Springs, Aiabama Chariotte (Parkwood), North Carolina Springhill, Aiabama River Rouge, Michigan Springfield, Missouri Paris, Texas Harpersburg, West Virginia Hamilton (7th and Chestnut), Ohio Zion, Georgia Saved 2,050 Sanctified 790 Filled With Holy Ghost 580 Added to the Church 603 Since June 30, 1962 Saved 6,762 Sanctified 2,923 Filled With Holy Ghost 2,368 Added to the Church 2,237 Harpersourg, West Virginia Hamiiton (7th and Chestnut), Ohio Zion, Georgia Arcadia, Fiorida Aibany (8th Avenue), Georgia Louisvilie (Faith Tempie), Kentucky East Beimont, North Carolina Washington, North Carolina Dilion, South Carolina Dilion, South Carolina Poplar, California Belle Glade, Florida Nocatee, Florida Jackson (Bailey Avenue), Mississippi Hamilton (Tabernacle), Ohio Knoxvilie (8th Avenue), Tennessee Buhl, Aiabama Vandiver, Alabama Graham, Texas Keiso, Washington Pasco, Washington Zellwood, Florida Report of New Y.P.E.'s Since June 30, 1962 ____ 20 PATHWAY MUTUAL INSURANCE CO. Pothway Mutual Insurance Company is chartered 1250 E. Hillsboro Avenue Tampa 4, Florida to write insurance for properties awned by the Churches of God, members and constituents of Vandiver, Alabama Graham, Texas Keiso, Washington Pasco, Washington Zellwood, Florida East Bernstadt, Kentucky Somerset, Kentucky Edgemere, Maryiand Oxiord, Ohio Hemingway, South Carolina Milivilie, West Virginia Zion Ridge, Alabama Aiva, Florida Ft. Lauderdaie, Florida Chicago (Narragansett), Iliinois West Liberty, Kentucky South Rocky Mount, North Carolina Saddie Tree, North Carolina Wimington (4th), North Carolina New Philadeiphia, Ohio Marked Tree, Arkansas Lake City, Florida Mt. Olivet, Georgia Monroe (Fourth Street), Michigan Pineola, North Carolina Fort Worth (Riverside), Texas Campus, West Virginia MacClenny, Florida Carroliton, Georgia Shaw, Mississippi Greenvilie (Woodside), South Carolina East Johnson City, Tennessee Brunswick, Georgia Winder, Georgia Van Dyke, Michigan Cieveland (Fulton), Ohio Newark, Ohio Anniston, Alabama St. Petersburg, Florida Coxer, Alabama Trafford, Alabama Trafford, Alabama Trafford, Alabama Geneva, Alabama Masseyline, Alabama Metter, Georgia Cristieid, Maryland Hamiiton (Alistatter), Ohio Phone 237-3733 the Church of God 91 APPLICATION FOR INSURANCE C Name of Property Owner ____ Property Lacation County Address of Owner No IMPORTANT: Check below type of construction Approximate Age Building Roof No. of Stories Frame Masonry Condition of Building Church Sunday School (if separate bldg.) Parsonage Dwelling П П If buildings are occupied, ar used, other than above; Explain Insurance Applied for: *Check for Extended Coverage Fire & Lightning Present Value Church (Orgon & Pews) Sundoy School bldg. Parsonage Contents of porsonage Dwelling Contents of dwelling *Extended coverage includes windstorm, hail, and smake. Mortgogee (1) Address _____Street City State Street City State Building to left of property: Building to right of property: Occupancy Occupancy Construction Construction Distance Distance Is property within city limits? If not, how far from Post Office? Is there a fire hydrant within 1,000 feet? If not, approximate distance to nearest fire hydrant Has any company ever refused to insure this property? Is property insured of the present time? If so, give amount Name of Compony Diagram III STREET Show your building location, give nome of streets surrounding block. Show buildings that are within 50 feet. Metter, Georgia _________Cristieid, Maryland ________Hamilton (Alistatter), Ohio _______ Mail taday for auotations without obligation. Date ...



Sunday School and Youth Work Statistics

Sunday School

September 1962	
500 and Over	
Greenville (Tremont Avenue), South Carolina	
400-499	
Jacksonville (Springfield), Florida	49
300-399	
Hamilton (7th and Chestnut), Ohio Chattanooga (North), Tennessee Anderson (McDuffle Street),	37
South Carolina	
North Carolina	35
Carolina Erwin, North Carolina	აა
Orlando (Orange Avenue), Florida	33 33
Tampa (Sulphur Springs), Florida	32
Fairborn, Ohlo	32 31
Canton (9th and Glbbs), Ohlo	31
Monroe (Fourth Street), Michigan	30

Dayton (Oakrldge Drlve), Ohlo	305
Austin, Indiana	
Lenolr Clty, Tennessee	303
200-299	
Cullman, Alabama	291
Dillon, South Carolina	290
Daisy, Tennessee	289
Savannah (Derenne Avenue), Georgia	283
Sumiton, Alabama	
Milford, Delaware	
Alabama City, Alabama	
Whitwell, Tennessee	
Nassau (Faith Temple), Bahamas	274
West Gastonia, North Carolina	
Saddle Tree, North Carolina	
Chattanooga (East), Tennessee	
Mobile (Crichton), Alabama	250
Pome (North) Coords	254
Rome (North), Georgia	
Greenville (Woodslde), South Carolina	
South Rocky Mount, North Carolina	
Columbia, South Carolina	
Akron (Market), Ohio	249

Jesup, Georgia	248
Winchester, Kentucky	248
Phoenix (44th Street), Arizona	242
East Laurinburg, North Carolina	240
Lakeland (West), Florida	239
Somerset. Kentucky	234
Lawton, Oklahoma	233
West Indianapolis, Indiana	230
Atlanta (Riverside) Georgia	229
Van Dyke, Michigan	227
Marlon, South Carolina	227
Perry Florida	227
Nashville (Meridian Street), Tennessee	225
Goldsboro, North Carolina	224
Chattanooga (Fourth Street),	222
Belton South Carolina	222
Salisbury, Maryland	221
Wilson, North Carolina	220
Brooklyn Maryland	214
South Lebanon, Ohlo	213
Langley, South Carolina	210
Birmingnam (South Park),	200
Plant City, Florida	209
South Bethel, Alabama	208
Wyandotte, Michigan	208
Greenwood, South Carolina	208
Fort Myers, Florida	205
Birmingham (Pike Avenue), Alabama	204
Tifton Georgia Tifton Georgia	204
Lenolr, North Carolina	202
Pelzer, South Carolina	202
Pifle Pange Florida	201
Alma, Georgia	200
107 100	
Jesup, Georgia Winchester, Kentucky Pontiac, Michigan Phoenix (44th Street), Arizona East Laurinburg, North Carolina Lakeland (West), Florida Greer, South Carolina Somerset, Kentucky Lawton, Oklahoma West Indianapolis, Indiana Fort Mill, South Carolina Atlanta (Riverside), Georgia Van Dyke, Michigan Marlon, South Carolina Sevierville (Park Road), Tennessee Perry, Florida Nashville (Meridian Street), Tennessee Goldsboro, North Carolina Chattanooga (Fourth Street), Tennessee Belton, South Carolina Salisbury, Maryland Wilson, North Carolina Lancaster, Ohlo Brooklyn, Maryland South Lebanon, Ohlo Langley, South Carolina Birmingham (South Park), Alabama Plant City, Florida South Bethel, Alabama Wyandotte, Michigan Knoxville (Central), Tennessee Greenwood, South Carolina Fort Myers, Florida Birmingham (Pike Avenue), Georgia Tifton, Georgia Lenoir, North Carolina Pelzer, South Carolina	
Jacksonville (Bailey Avenue), Mlsslssippl	100
Cinclnnati (Hatmaker) Ohio	199
Huntsville (Governors Drive),	
Alabama	198
Jacksonville (Bailey Avenue), Mississippi — — — — — — — — — — — — — — — — — —	197
Louisville (Highland Park), Kentucky	194
Lake City, South Carolina	194
Sanford North Carolina	193
Princeton, West Virginia	193
Birmingham (North), Alabama	193 193
Daldeste Danie Gallfanni	193 193 192
Baldwin Park, California	193 193 192 192
Baldwin Park, California	193 193 192 192 191 190
Baldwin Park, Callfornia McColl, South Carolina Charlotte (Parkwood), North Carolina Claysburg, Pennsylvania	193 193 192 192 191 190 189
Baldwin Park, Callfornia McColl, South Carolina Charlotte (Parkwood), North Carolina Claysburg, Pennsylvania Willard, Ohlo Mercersburg, Pennsylvania	193 193 192 192 191 190 189 187
Baldwin Park, Callfornia McColl, South Carolina Charlotte (Parkwood), North Carolina Claysburg, Pennsylvania Willard, Ohio Mercersburg, Pennsylvania Easton, Maryland	193 193 192 192 191 190 189 187 187
Baldwin Park California McColl, South Carolina Charlotte (Parkwood), North Carolina Claysburg, Pennsylvania Willard, Ohio Mercersburg, Pennsylvania Easton, Maryland Anniston, Alabama	193 193 192 192 191 190 189 187 186 184
Princeton, West Virginia Birmingham (North), Alabama Baldwin Park, California McColl, South Carolina Charlotte (Parkwood), North Carolina Claysburg, Pennsylvania Willard, Ohio Mercersburg, Pennsylvania Easton, Maryland Anniston, Alabama Belle Glade, Florida Lawrenceville, Georgia	193 193 192 192 191 190 189 187 186 184 182

Roanoke Rapids, North Carolina Jacksonville (Lanes Avenue), Florida Rossville, Georgia Cleveland (East 55th), Ohio Gaffney, South Carolina Bartow, Florida Garden City, Florida Lake Wales, Florida Valdosta, Georgia Dayton, Tennessee Johnson City, Tennessee Fayetteville, North Carolina Knoxville (Eighth Avenue), Tenness Paris, Texas		
Roanoke Rapids, North Carolina		182
Jacksonville (Lanes Avenue), Florida		181
Rossville, Georgia		181
Cleveland (East 55th), Onio		181
Gailney, South Carolina		181
Bartow, Florida	••	180
Garden City, Florida		180
Valdasta Caargle		180
Douton Tennecese		100
Johnson City Tennessee		100
Favetteville North Carolina		170
Knovville (Fighth Avenue) Tenness		179
Paris Tevas	ec.	178
St. Louis (Gravois Avenue) Missouri		177
Huntington West Virginia		177
Fort Lauderdale, Florida		176
St. Louis (Grand Avenue), Missouri		176
Chester, South Carolina		176
Greenville, North Carolina		175
Lexington, North Carolina		175
Honea Path, South Carolina		175
New Smyrna Beach, Florida		174
Cleveland (Fulton), Ohio		174
Arcadia, Florida		173
Franklin, Ohio		173
Walhalla No. 1, South Carolina		172
Santa Ana, California		169
Naples, Florida		169
Saniord, Florida		169
Columbus (Frebis), Onio		169
Lancaster, South Carolina		169
Floice Floride		109
Fayetteville, North Carolina Knoxville (Eighth Avenue), Tenness Paris, Texas Politic (Eighth Avenue), Missouri Huntington, West Virginia Fort Lauderdale, Florida St. Louis (Grand Avenue), Missouri Chester, South Carolina Paris, North Carolina Paris, North Carolina Politic (Exington, North Carolina Politic (Evalina) Politic (Evalina) Politic (Politic) Paris, North Carolina Politic (Politic) Paris, Ohio Paris, Ohio Paris, Ohio Paris, Porida		100
Cramerton North Carolina		100
Middletown (Oxford) Ohio		169
Greenville (Park Place) South		100
Carolina		168
Seneca, South Carolina		168
Chattanooga (East Ridge), Tennessee		168
Kelso, Washington		168
Crumbleys Chapel, Alabama		167
Lake City, Florida		166
Lake Worth, Florida		166
Melbourne, Florida		166
Asheboro, North Carolina		166
Bristol, Tennessee		166
Straight Creek, Alabama		165
Winter Garden, Florida		165
Greenwood (South), South Carolina		165
Clearwater, Florida		164
Weshington D.C.		164
Dallas North Carolina		164
Hone Mills North Carolina		164
Venus Florida		163
Calhoun, Georgia		163
Biltmore, North Carolina		163
Hestertown, North Carolina		163
Lindale, Georgia		162
Somerset, Pennsylvania		162
Williamsburg, Pennsylvania		162
Halnes City, Florida		161
Dearborn, Michlgan		161
Middletown (Oxford), Ohio Greenville (Park Place), South Carolina Seneca, South Carolina Chattanooga (East Ridge), Tennessee Kelso, Washington Crumbleys Chapel, Alabama Lake City, Florida Lake Worth, Florida Melbourne, Florida Asheboro, North Carolina Bristol, Tennessee Straight Creek, Alabama Winter Garden, Florida Greenwood (South), South Carolina Clearwater, Florida Louisville (Faith Temple), Kentucky Washington, D.C. Dallas, North Carolina Hope Mills, North Carolina Clenus, Florida Calhoun, Georgia Blitmore, North Carolina Hestertown, North Carolina Hestertown, North Carolina Lindale, Georgia Somerset, Pennsylvania Halnes City, Florida Dearborn, Michigan Greeneville, Tennessee Adamsville, Alabama Charleston (King Street), South Carolina		161
Adamsville, Alabama		160
Charleston (King Street),		
South Carolina		160

Parkersburg, West Virginia 16	Homerville, Georgia 132	Birmingham (North), Alabama 468
Miami, Florida 15	Homerville, Georgia 132 Florence, South Carolina 132 Graham, Texas 132	House Springs, Missouri 455
Toccoa, Georgia 15: River Rouge, Michigan 15:	Graham, Texas 132	Spartanburg, South Carolina 453
Ranlo, North Carolina 156	Ocoee, Florida 131	Fort Mill, South Carolina 453
Logan, West Virginia 15 Rockingham, North Carolina 156	Springfield Ohio	CORRECTIONS
Rockingham, North Carolina 156	Sylacauga, Alabama 130 Dalton, Georgia 130 North Belmont, North Carolina 130	The Arizona State Office advised us
Lexington (Seventh Street), Kentucky. 153	Dalton, Georgia 130	that Phoenix (44th Street), Arizona, should
Columbus (Belvidere), Ohio 156 Charlotte (Hoskins Avenue), North	Wadeshore North Carolina 130	have been listed as having the following
Carolina 153	Wadesboro, North Carolina 130 Newry, South Carolina 130	average weekly attendance in Sunday School: May—259, June—225, July—220.
Carolina 153 Ninety Six, South Carolina 153 Pasco, Washington 153	C Dallas (Oak Cliff) Teyas 120	We have been advised by the Thomaston,
Pasco, Washington 153	Brenton, West Virginia 130 Marked Tree, Arkansas 129	Georgia, Church that the Georgia State Of-
Okeechobee, Florida 152 East Indianapolis, Indiana 152	Marked Tree, Arkansas 129	fice should have listed them as having an
Clinton, South Carolina	Marietta, Georgia 129	average weekly attendance in Sunday
Georgetown, South Carolina 152	Shelby, North Carolina 129	School of 150 instead of 137 for the month
McMinnville, Tennessee 151	Hixson, Tennessee 129	of July.
Largo, Florida 150		
Demorest, Georgia	California 128	
Kraiton Alabama 140	Iowa Park, Texas 128 Glen Burnie, Maryland 128 Hickory North Corolline	
Miami (West), Florida 140	Hickory, North Carolina 128	Young People's Endeavor
woodruii, South Carolina 149	Hickory, North Carolina 128 Maiden, North Carolina 128	
Charleston, West Virginia 149 Talladega, Alabama 148	Middle Valley, Tennessee 128	Average Weekly Attendance
Coco Florida 148	Millville, West Virginia 128	September 1962
Cocoa, Florida 148 Rome (East), Georgia 148	Pensacola, Florida 127 Dividing Ridge, Tennessee 127	September 1902
Asheville, North Carolina 148	Loxley, Alabama	200 and Over
Inomasville, North Carolina 148	Loxley, Alabama 126 St. Petersburg (North 66th Street),	
Mt. Olivet, Georgia 147	Floriga 126	Greenville (Tremont Avenue), South Carolina 274
Metter, Georgia 146 West Baltimore, Maryland 146	Eugemere, warviand 196	Favetteville, North Carolina 267
Greenville, Mississippi 146	Bladenboro North Carolina 126	Ruby, South Carolina
Walhalla No. 2, South Carolina 146		Sevierville (Park Road), Tennessee 253
Ontario, California 145	CHIDS Grove North Carolina 196	Cincinnati (Central Parkway), Ohio 251 Lakeland (Lake Wire), Florida 234
Fitzgerald, Georgia 145	Prichard (Wilson Avenue) Alabama 125	Dayton (East Fourth) Ohio 234
Patetown, North Carolina 145	Gainesville, Florida 195	Dayton (East Fourth), Ohio
Bancroft, Tennessee 145 Elkins, West Virginia 145	Manatee, Florida 125 Washington, North Carolina 125	159-199
Bradford, Alabama 144	Cross Mill, North Carolina 125	159-199
Indian Springs, Alabama 144	Hemingway, South Carolina 125	Piney Grove, Tennessee
Indian Springs, Alabama 144 Pomona, California 144		Dayton (Oakridge Drive), Ohio 165
Springileid, North Carolina 144	NATIONIC TOD TON THE TAX TO THE	Baldwin, Georgia
La Follette, Tennessee 144 Ft. Worth (Riverside), Texas 144	NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE	South Lebanon, Ohio
125-199	Total Monthly Attendance for September Greenville (Tremont Avenue),	100-149
Hartselle, Alabama 143	South Carolina 6 142	Cleveland (North), Tennessee 144
Springhill, Alabama 143	East Lumperton, North Carolina 1318	Columbus (Belvidere), Ohio 142
Thomaston, Georgia 143 Pinsonfork, Kentucky 143	East Gagsgen, Alabama 027	Lenoir City, Tennessee142
Ferndale, Michigan 143	Gaffney, South Carolina 800	Erwin, North Carolina
Lakedale, North Carolina 143	Lynch, Kentucky 751 Atlanta (Hemphill), Georgia 575	Perry, Florida 136
Mount Dora, Florida 142	Mailiapons (Eim Street), North	Middlesex, North Carolina 135
Chase, Maryland 149	Carolina	Chattanooga (North), Tennessee 134
San Pablo, California 141	Decatur, Alabama 532 Louisville (Portland), Kentucky 478 Orland (Orange Avenue), Florida	Garden City, Florida
Fresno Temple, California 141 La Belle, Florida 141	Orlando (Orange Avenue), Florida 450	Tifton, Georgia 132 Mobile (Crichton), Alabama 130
Royal Oak, Michigan 141	Orlando (Orange Avenue), Florida 450	Orlando (Orange Avenue), Florida
Newark, Onto 141	TEN CHARGE HIGHERT IN THE	Tampa (Buffalo Avenue), Florida 129
Fort Pierce, Florida 140	TEN STATES HIGHEST IN HOME DEPARTMENTS	Graysville, Tennessee
Lebanon, Pennsylvania 140 Gap Hill, South Carolina 140	South Carolina 30	Plant City, Florida 125 Tampa (Sulphur Springs), Florida 124
North, South Carolina 140	Florida 21	Chicago (Roseland), Illinois 123
Tarpon Springs, Florida 139	Ohio 19	Haines City, Florida 122
Newport, Kentucky 138	Alabama 18	Vanceburg, Kentucky 122
Sidney, Unio 138	Oklahoma 15	Rifle Range, Florida 119
Lemmon, South Dakota 138 Kimberly, Alabama 137	California 11 North Carolina 11	Crumbleys Chapel, Alabama 118 Jacksonville (Springfield), Florida 118
Kimberly, Alabama 137 Covington, Louisiana 137	Illinois 10	Jacksonville (Springfield), Florida 118 Lawton, Oklahoma 118
North Rocky Mount, North Carolina 137	Tennessee 9	Fresno (Harvey/Millbrook), California 117
North East, Pennsylvania 137	Kentucky 8	East Lumberton, North Carolina 116
La France, South Carolina 137 Dyersburg, Tennessee 137		Gaffney, South Carolina
Dyersburg, Tennessee 137 Waycross (Brunel Street), Georgia 136		
	REPORT OF NEW SUNDAY SCHOOLS	East Greenville, Mississippi 114
	Branch Sunday schools organized	East Greenville, Mississippi 114 Dowling Park, Florida 113
Willow Run, Michigan	Branch Sunday schools organized since June 30, 1962 15	East Greenville, Mississippi 114 Dowling Park, Florida 113
Willow Run, Michigan 136 Charlotte (State Street)	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112
Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham North Carolina 136	Branch Sunday schools organized since June 30, 1962 15 New Sunday schools organized since June 30, 1962 14 Total Sunday schools organized	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112
Willow Run, Michigan 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton Georgia	Branch Sunday schools organized since June 30, 1962 15 New Sunday schools organized since June 30, 1962 14 Total Sunday schools organized	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Flatte Florida 110
Statelivine, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 136	Branch Sunday schools organized since June 30, 1962 15 New Sunday schools organized since June 30, 1962 14	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Flatte Florida 110
Statelivine, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Flatte Florida 110
State Georgia 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Flatte Florida 110
StateNville, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street),	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111
Statelville, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street), Tennessee 125	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 11 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness e 110 Nashville (Meridian Street), Tennesse 110 Iowa Park, Texas 110
StateNule, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street), Tennessee 135 Columbus (29th Street), Georgia 134	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 11 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness e 110 Nashville (Meridian Street), Tennesse 110 Iowa Park, Texas 110
Statelville, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street), Tennessee 135 Columbus (29th Street), Georgia 134 Hazlehurst, Georgia 134 Tarboro, North Carolina 134 Tarboro, North Carolina 134	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness'e 110 Nashville (Meridian Street), Tennessee 110 Iowa Park, Texas 110 New Smyrna Beach, Florida 109 Alma, Georgia 109
Statelwine, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), 136 North Carolina 136 West Durham, North Carolina 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), 30 South Carolina 135 Kingsport (Chestnut Street), 135 Tennessee 135 Columbus (29th Street), Georgia 134 Hazlehurst, Georgia 134 Tarboro, North Carolina 134 Middlesex North Carolina 134	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tennesse 110 Nashville (Meridian Street), Tennessee 110 Iowa Park, Texas 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Fairborn, Ohio 109 Poressen, Kentucky 108
State Georgia 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness 110 Nashville (Meridian Street), Tennessee 110 Nashville (Meridian Street), Tennessee 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Fairborn, Ohio 109 Dressen, Kentucky 108 Phoenix (East), Arizona 107
StateNville, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrollton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street), Tennessee 135 Columbus (29th Street), Georgia 134 Hazlehurst, Georgia 134 Hazlehurst, Georgia 134 Middlesex, North Carolina 134 Everett, Pennsylvania 134 Everett, Pennsylvania 134 Memphis (Barton Heights) Tennessee 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tennesse 110 Nashville (Meridian Street), Tennessee 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Fairborn, Ohio 109 Dressen, Kentucky 108 Phoenix (East), Arizona 107 Marion, South Carolina 107
Statelvinle, Georgia 136 Willow Run, Michigan 136 Charlotte (State Street), North Carolina 136 West Durham, North Carolina 136 Carrolton, Georgia 135 Shepherds Fold, Louisiana 135 Hagerstown, Maryland 135 Greenville (Laurens Road), South Carolina 135 Kingsport (Chestnut Street), Tennessee 135 Columbus (29th Street), Georgia 134 Hazlehurst, Georgia 134 Tarboro, North Carolina 134 Middlesex, North Carolina 134 Everett, Pennsylvania 134 Memphis (Barton Heights), Tennessee 134 Kenosha, Wisconsin 134 Kenosha, Wisconsin 134	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Cleveland (South), Tenness 110 Cleveland (South), Tenness 110 Nashville (Meridian Street), Tennesse 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Fairborn, Ohio 109 Fairborn, Ohio 109 Pressen, Kentucky 108 Phoenix (East), Arizona 107 Marion, South Carolina 107 Krafton, Alabama 106
Statelvine, Georgia 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness e 110 Nashville (Meridian Street), Tennessee 110 Iowa Park, Texas 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Pairborn, Ohio 109 Dressen, Kentucky 108 Phoenix (East), Arizona 107 Kariton, Alabama 106 Rome (North), Georgia 106
State Number Georgia 136	Branch Sunday schools organized since June 30, 1962	East Greenville, Mississippi 114 Dowling Park, Florida 113 Pine Knot, Kentucky 113 Cincinnati (Hatmaker), Ohio 112 Gap Hill, South Carolina 112 West Flint, Michigan 111 Eloise, Florida 110 Ft. Pierce, Florida 110 South Mt. Zion, Georgia 110 Laurens, South Carolina 110 Cleveland (South), Tenness (110 Nashville (Meridian Street), Tennessee 110 Nashville (Meridian Street), Tennessee 110 New Smyrna Beach, Florida 109 Alma, Georgia 109 Fairborn, Ohio 109 Dressen, Kentucky 108 Phoenix (East), Arizona 107 Marion, South Carolina 107 Krafton, Alabama 106 Rossville, Georgia 106
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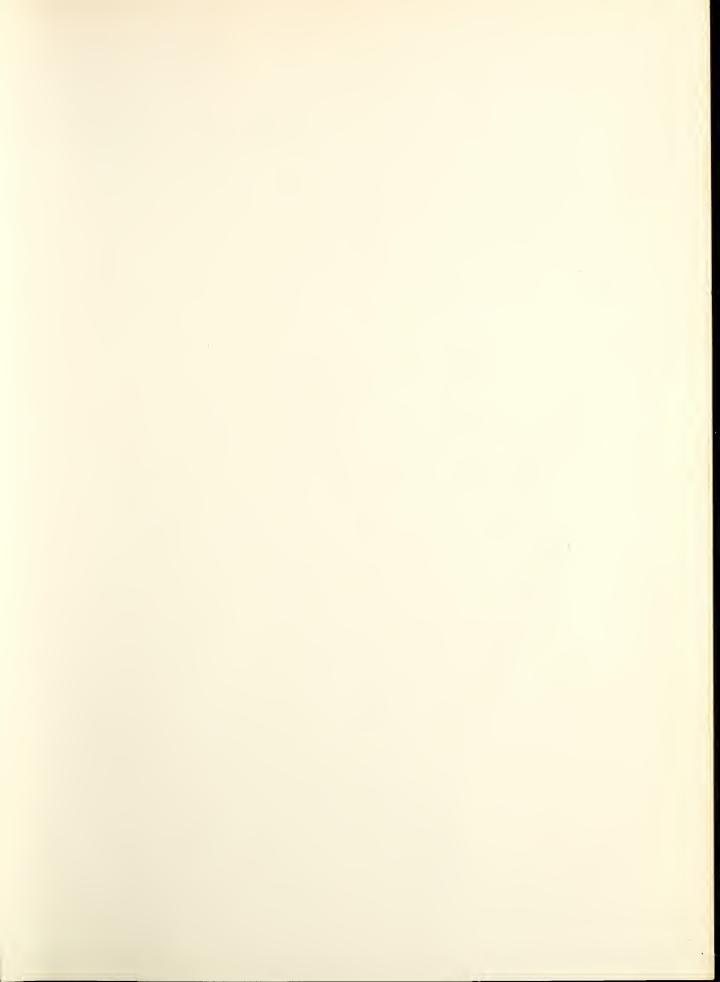
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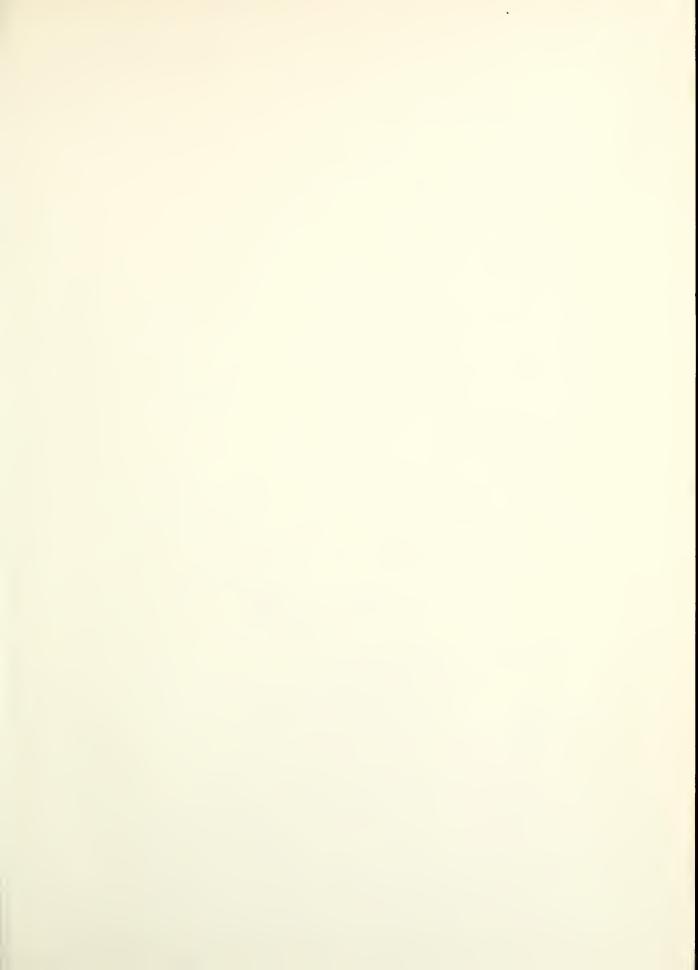
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